THE PRESBYTERIAN.

SATURDAY, OCTOBER 25, 1856. VOL. XXVI. NO. 43. WHOLE NO. 1240.

PUBLISHED BY WILLIAM S. MARTIEN & CO. NO. 144 CHESTNUT STREET, ABOVE SIXTH, PHILADELPHIA, AND NO. 530 BROADWAY, NEW YORK.

The Poor Gleaners of Wurtemberg.

Paris, September 30, 1856.

Messrs. Editors—I take advantage of the absence of special news, to tell your readers something of an interesting work of charity, pursued in Wurtemberg, for the main facts of which I am indebted to a series of articles published in a French religious periodical. Some of the details are very different from our French or English ideas and customs, but this rather increases their interest.

In the summer months troops of poor peasants are seen descending from the mountains of Wurtemberg to the plains, to glean a few ears of corn during the harvest, which will form part, or most of their food for the ensuing winter. Men, women, and children arrive hungry, weak, bare-foot, and almost in rags. Here may be seen a poor widow, carrying a baby in a basket upon her head, while little children cling to her gown, and the elder ones follow; or there a poor, man, pale and thin from want of food, dragging with difficulty in a cart his youngest children, whilst the mother and older ones follow on foot. And this painful journey may last for two or three days, for they generally walk ten or twelve leagues distance to come to the gleaning. Along the way they live upon morsels of bread given to them, and sleep in the stables or barns, where charitable peasants allow them to spend the night. But often they are not so happy as to find a shelter, and are obliged to pass the night under a tree or in a ditch on the wayside. Then, when they have reached their destination, they must still find lodgings in some stable or barn; and when it is known that one single village may have to receive six or seven hundred gleaners, and that those who lodge them are also obliged to feed them, it will be understood that it is not always easy for them to find a shelter; and it is not an uncommon thing, during the first days of their arrival, to find in the streets, late at night, crowds of men, women, and children, wandering and crying, and often winding up by spending the night on the highway.

MR. PAULUS AND THE POOR WIDOW.

In 1854 the pious Director of a boys' school in the village of Ludwigsburg, Mr. Phil. Paulus, lodged during the harvest a poor widow and her four young children. She had walked ten or twelve leagues (more than thirty English miles), to collect some gleanings for the winter. She had lost her husband less than a year before, and he had left her nothing in the world but her children. She herself appeared to be hardly thirty; and Mr. Paulus did not regret his charity towards her when he perceived that her conduct was as worthy of interest as her misery. She feared God, and was indefatigable at her work. Early in the morning she dressed the children, and then, after confiding them to the care of her oldest daughter, only seven years of age, she went away, and did not come back till night, bringing her sheaf. Mr. and Mrs. Paulus, seeing her unceasing industry, made inquiries of her, and were touched with compassion when they heard her sad tale. "I have nothing in the world but my poor little children," said she. "I possess neither house, nor field, nor wood, nor clothes, nor any thing at all, and I have not even a friend or a relative to care for me. It was with the greatest difficulty I was enabled to establish myself in the most miserable lodgings, and I never go to bed without being afraid that a gust of wind will level it with the ground. I never know in the morning how I will manage to feed my children during the day. Work-people are seldom employed where we live, and then men are generally preferred to women. My only resource is to spin; but spinning during a whole long journey, I can only earn two and a half cents a day, and I am happy when I have this work to do, for when it fails I have no other resource but to beg. O! you cannot think how much I am to be pitied. Often months pass without my seeing in my house either bread, or flour, or grease, or salt; and yet the children cannot do without food." As she spoke thus the poor woman burst into into tears, whilst her children tried to comfort her!

What was to be done for this woman now, was the question which occupied her new friends at Ludwigsburg. They thought first of placing one of her children at school, at their own expense; but upon mature reflection, this scheme was abandoned for one far more useful, and the same sum disposed of so as to relieve her more efficiently. Land in the part of the country where she lived being sold at a very low price, Mr. Paulus asked the mayor of her village to buy a small piece of ground for the sum of from twelve to sixteen dollars. The ground was bought, then ploughed and sown for her, and the rest of the money employed in securing for her better lodgings; whilst her children and herself were provided with the most necessary clothing. It was still difficult for her to find subsistence during the year, as the field could bring forth nothing before autumn; but she was sustained by the hopes of a better future. Her principal food, and that of her children, during that time, consisted of turnips which were given her by peasants for whom she worked. Once wishing to have for her children some more nutritious food, she had to spin during four weeks for a peasant, on the condition he would give her the chaff of the wheat, which is generally given to fowls. The flour she got out of it was so bad, she was told it could not be eaten. She tried, however, but her children were made ill by it. But after a short time, she began to reap the fruits of her efforts, and of those of her friends for her; and when she was visited in the autumn by Mr. Paulus, she had almost enough of provisions of various kinds for the winter, consisting of wheat, potatoes, other different vegetables, and some hay in the garret. Having ascertained that the first piece of ground was not sufficient, a second one was added to it, as well as the gift of a goat, that she might have enough for herself and her children; and she could not find words to express her gratitude towards her benefactors, and towards God.

GLEANERS IN THE DITCH.

This was a great deliverance, but only one among so many thousand enduring the same misery as you saw exemplified in the case of the widow of Steinberg. In the summer of 1855, it was supposed that more than an ordinary number of gleaners would come down from the mountains, as the harvest had been more abundant, and the misery had, on the contrary, augmented in a terrible proportion during the foregoing winter. Mr. Paulus and his wife consider-ed what they had to do, and decided upon lodging only one or two widows, with their children, and having soup distributed three times a day to about a hundred of them (it was supposed it would be for about a fort-night.) The harvest began, and the gleaners also began to arrive. Several asked for hospitality at Mr. Paulus's house, but they were sent away according to his decision, and recommended to come at the time appointed for the distribution of soup. But in the evening, after family worship, Mr. Paulus, taking a round in the garden to make sure no one was there, heard some movement in a ditch, and upon asking who was there, received for answer, that it was a troop of gleaners, all widows and children, who had walked during the day eight or ten leagues, and were incapable of advancing a step further. It was very hard, as the place was so damp, and they had old women of sixty or seventy among them; but it could not be helped. When he heard this he could resist no longer, but bringing a lantern, he made them all come into an empty stable, where there was only straw, and where each hastily prepared his bed. During this operation he counted them, and found between forty and fifty of them. However he felt quite at peace, in the idea that he had been directed of God, and resolved not to give them temporal relief only, but to strive to do them a lasting good by reading to them, morning and evening, the word of God.

A MOTHER'S STRUGGLES AND SUCCESS.

These poor people seemed to take an interest in these things, and various circumstances happened to strengthen their religious impressions, but nothing more than the following fact:—A pastor finding himself in Mr. Paulus's house, was invited to conduct family worship for the gleaners, and advised them to put all their hopes in the Lord, and to seek all their strength from him in time of distress. They acknowledged he must be right, but answered that in their position, when they had nothing to give their children to eat, nor to clothe them, it was impossible to live by faith. Seeing the discussion thus begun, Mr. Paulus himself began to speak, and to tell them what had happened to his own mother. My mother, said he, was also a widow for fourteen years, and she was left with nine children. When she lost my father she was as poor as you are, for when she left the manse, after his death, she had only thirty-six florins, (between fourteen and fifteen dollars.) She soon found herself without any money whatever; but she came out of that terrible crisis by faith. She would not borrow; but she had recourse to God as she always had done before. She retired to her room, and began crying unto him. "O Lord," she said, "thou who hast so marvellously aided me hitherto, I cannot believe thou wilt leave me these children for weeks without giving me the means of feeding them. I know thou wilt not allow us to be tempted beyond our strength, and thou seest that this trial would be above mine. Help me then, O Lord, and confound not my faith; thou hast abandoned none of those who hoped in thee. I will consent, if needs be, to be the second of thy children whom thou wilt abandon, O thou our helper in distress; but I will not be the first."

"We vainly entreated her (continued Mr. Paulus) to retire to rest, but she remained there the whole night, struggling with the Lord; and still in the morning no help had come. But as we were conducting our family worship, prolonged later than usual, a lady came in, and told one of my sisters, that during her sleep she had felt constrained to bring my mother some money. She had never heard we were in distress; thought we might be offended, and thought it must be but a vain dream; but the same idea had possessed her again, and she had come at last. Truly then did my mother rise from her knees. Thus she was delivered by her faith. And now, my friends, (added he,) have any of you ever spent a whole night in struggling with God? Then (replied he, after their unanimous negative answer) you have no right to say that faith cannot help us in time of need." This and other instructions were not lost for them; and some who had arrived discontented with themselves and with God, asked for a Bible, which they did not possess, and which they promised to read morning and evening.

SYSTEMATIC EFFORTS FOR THE POOR GLEANERS.

The gleaners returned to their miserable homes, but Mr. Paulus was constantly pursued by the desire of doing something for them; and after many fears and hesitations as to the best thing to do, he determined upon writing to some German newspaper a report on the sad state of the poor people, whose case was constantly present to his mind. After having drawn a picture of their misery, he related the fact of the widow of Steinberg, as an example of what might be done to help them; and invited his readers to assist them by their contributions—and sent it—commending it to the blessing of the God who answereth prayer, and heareth the cry of the needy.

The answer soon came, and instead of the two or three hundred florins (from eighty to one hundred and twenty dollars) which he had hoped to receive, money came in abundantly, so that in the course of three months he had enough to afford assistance for about a hundred families.

Mr. Paulus accordingly set out, with a few friends, to visit the gleaner's mountains, and to select the most deserving and miserable families in a few villages. This journey, more than anything else, convinced him of the necessity of coming to their help; and he found their dwellings far more miserable even than he had imagined. Many of them were literally falling to pieces, and did not protect from rain or snow the numerous families, the several members of which were more than once crowded in one single bed. But however sad their temporal misery, it was by far surpassed by the state of moral degradation in which they had fallen. One man was mentioned to them, whose son having been taken care of by some charitable people, had from that time ceased from asking after him; and one day even, having accidentally met his son, who rushed into his arms, he pretended not to know him. Another man, having asked more than once that his son also should be taken from him, but as he was young and strong, it had been refused, then said he would force them to take him, and actually put his son out of doors, and left him to wander during two months in the winter. During that time the poor child never entered a warm room. He slept in stables or barns, and lived on bits of bread granted to him by charity, when at last he was taken in and provided for by kind friends.

RELIGIOUS AND TEMPORAL RELIEF COMBINED.

Thus it was evident that the moral and religious education of these poor people was as urgent as their temporal relief, and Mr. P. and his friends found the pastors and schoolmasters ready to help with all their might in the undertaking. Thus in several villages they selected a certain number of families (from six to twelve, according to the importance of the village,) which they undertook to assist, and formed for them a society of *patronage*, which accepted the charge of directing, educating, and instructing them temporally and spiritually. The authorities also promised them help, and readily gave it. In this manner Mr. Paulus soon found himself at the head of about ten committees of a new kind, and a short time after, twenty committees directed four hundred or five hundred *gleaners* assisted. Every time a new committee was formed, Mr. Paulus recommended two things to his poor people—first, the duty of living for God, who has so wonderfully delivered them from distress; and the necessity of not remaining alone, but of constantly uniting with others who, like themselves, are desirous of leading a new life.

For the space of six months, similar societies were formed in a great number of villages, and the different reports of the men employed in the work, or sent to visit it, are most hopeful for the future. Their position is still very miserable, of course, but the hope of seeing again better days, after their present distress, sustains and encourages these poor people. They show gratitude for all that is done for them, and are resolved regularly to read the word of God. A poor widow, when asked about her spiritual state, replied:—"I know hardly what to say. These things pursue me night and day. Never yet had I prayed on my knees; but this morning I felt constrained to get out of bed, to fall on my knees and thank God for having remembered me with so much goodness and mercy."

The *parents* of different villages have, from time to time, met together, and all feel encouraged and hopeful. The children, instead of begging, attend school regularly, and exhibit good conduct there. The parents regularly attend public worship, both on Sundays and week-days, and seem to take much interest in the meetings established for them. The houses are a little cleaner, and altogether more order observed. Several of them, both men and women, have given evidence of the sincerity of their repentance by an entire change in their conduct.

Such is the state of this work, humbly begun, and so visibly blessed of the Lord. Its founders, thankful for the present and hopeful for the future, remember at the same time that what they have been allowed and enabled to do, is little compared to what is still to be done; and that if a hundred families enjoy the benefit of this *patronage*, thousands of families, as miserable as the first, are still deprived of this advantage. They commend them, however, with confidence to Him who hath begun this good work, the God of the poor, the Father of widows and orphans, and who will bring it to pass, if they continue to work for him and to look unto him. M. M.

PRESBYTERIAL PROCEEDINGS.

PRESBYTERY OF BALTIMORE.

This Presbytery met in Washington City on the 8th inst. The meeting was exceedingly harmonious and pleasant, and beside the usual routine of local business, the following record of matters of general interest may not be unacceptable.

A circular from Mr. Joseph M. Wilson in relation to a History of the Presbyterian Church, by the late Rev. Richard Webster, was read, and on motion, the work was heartily recommended to the patronage of the churches under our care.

On motion of the Rev. J. M. P. Atkinson, the following preamble and resolutions were adopted:

Whereas, We acknowledge the responsibility of nations to the Most High God as their supreme Ruler, and regard his providence as their highest security, and view with alarm the prevalence of sin and of sectional jealousies and irritation in our beloved country, we do hereby overture the Synod of Baltimore to appoint the third day of November next as a day of fasting and prayer for the bestowment of God's grace upon our people, and the interposition of his providence in our behalf, to protect us from the dangers with which we are threatened, and to secure the prevalence of peace, harmony, and mutual love throughout our land.

The claims of our Boards upon the exertions both of pastors and church members; the necessity of pastors and Christian parents making more zealous efforts "to throw around our youth the shield of biblical and catechetical instruction;" the observance of the last Thursday of February as a day of special prayer for the youth in our institutions of learning; the increased circulation of the *Home and Foreign Record*; the Fund for Disabled Ministers and the Families of Deceased Ministers; the appointment of deacons in all our churches; and the duty of pastors and stated supplies giving to each church member the opportunity of contributing to the efforts made to promote the glory of God and the good of souls, were presented and earnestly urged by Dr. Gurley, Chairman of the Committee on the Minutes of the General Assembly, and such action taken as, it is hoped, will result in great good.

Presbytery adjourned to meet in Winchester during the sessions of Synod.

R. C. GALBRAITH, *Stated Clerk.*

PRESBYTERY OF LONG ISLAND.

At an adjourned meeting of the Presbytery of Long Island, held in Smithtown on October 14th, Mr. Ezra F. Mundy, a licentiate from the Presbytery of Elizabethtown, presented a certificate of dismission, and was received under care of said Presbytery. A call from the church at Smithtown for the ministerial labours of Mr. Mundy being previously found in order, was placed in his hands. The usual parts of trial for ordination having been sustained, Mr. Mundy was ordained on the 15th inst. The Rev. G. L. More preached the sermon from Zechariah iv. 6; the Rev. C. M. Oakley gave the charge to the pastor, and the Rev. Joseph Nimmo the charge to the people. These exercises were all pertinent, deeply solemn, and the attentive audience manifested that they were highly edifying. Thus again this interesting people are put in possession of a stated ministry, whose privileges they greatly love, and their young pastor begins his labours amid a devoted and united flock, surrounded by many tokens of future usefulness in this portion of the Lord's vineyard.

During the sessions of Presbytery, the pastoral relation between the Rev. G. L. More and the church of Islip and Huntington South was dissolved at his request. Mr. More has received an appointment under our Board of Foreign Missions, and has left to take the superintendence of Spencer Academy, in the Choctaw Nation. In view of his departure, Presbytery took the following action.

Resolved, That the Rev. Gaylord L. More, in removing from our bounds, leaves behind him pleasing recollections of fraternal intercourse and usefulness as a member of Presbytery.

Resolved, That this step has been sanctioned only in consideration of the important post of labour to which he has been recently appointed by our Board of Foreign Missions, in whose requisitions we feel it our duty and pleasure to acquiesce.

On motion, these resolutions were ordered to be printed in the *Presbyterian* and *New York Observer*.

After a pleasant sojourn among the hospitable people of Smithtown, Presbytery adjourned to meet at the call of the Moderator during the recesses of the approaching sessions of New York Synod.

T. McCAULEY, *Stated Clerk.*

PRESBYTERY OF WEST JERSEY.

This Presbytery, at its stated meeting, received the Rev. P. B. Henry from the Presbytery of North River, and R. A. McMartin, licentiate from the Presbytery of East Hanover, and ordained James M. Edwards as Evangelist.

The Presbytery appointed the following Committees to visit the churches:—For Cape Island, Rev. Messrs. Williamson and Northrup; Old Spring, Rev. Messrs. Annin and McMartin; Cape May county, Rev. Messrs. Cattell and McMartin; May's Landing, Rev. Messrs. Ford and Northrup; Millville, Rev. Messrs. Harey and Woodhull; Leed's Point, Rev. Messrs. Cattell and Ford; Cedarville, Rev. Messrs. Williamson and Edwards; Bridgeton, First, Rev. Messrs. Stratton and Brown; Bridgeton, Second, Rev. Messrs. Kollock and Janvier; Deerfield, Rev. Messrs. Woodhull and Janvier; Pittsgrove, Rev. Messrs. Jones and Stratton; Greenwich, Rev. Messrs. Annin and Jervis; Salem, Rev. Messrs. Kollock and Harey; Woodbury, Rev. Messrs. Jones and Burt; Blackwoodtown, Rev. Messrs. Stewart and Ford; Swedesboro, Rev. Messrs. Stratton and Graham; Woodstown, Rev. Messrs. Janvier and Jones; Camden, Rev. Messrs. Brown and Edmonds; Fiskerville, Rev. Messrs. Annin and Graham; Williamstown, Rev. Messrs. Burt and Graham.

Rev. Mr. Spurgeon—The Second Whitfield.

The following is to Mr. Spurgeon's style of preaching is from the London *Watchman*.

The first thing that strikes the spectator is the way in which the speaker makes himself at home with his congregation. He is "hail fellow well met" with them directly. He addresses questions to them, he answers these questions funnily, and he contrives to let his hearers feel how much wiser they are to be sitting there than any where else. No phrase is too homely for him, no allusion too absurd. He compliments their understanding, at the same time that he tells them that he is not going to overtax it. Every thing that he says is to be so plain that those who run may read. "I like to preach so that there shall be no mistake about it," he tells them in so many words. He likes to use the plainest of words too. "There are some ministers who are mealy-mouthed—afraid to speak out." These, he tells them, "are Beau Brummell ministers." In order to explain his allusion he relates the old story of Brummell confessing to have once eaten a pea when taxed with eating vegetables. A tumult of laughter follows this very novel story. He is not at all averse to press a pun into his service. "A man," he says, "sits down in self-sufficiency, thinking I can 'do all that.' Oh, blessed day when God directs his shots against that. I know I hugged that old idea a long time, with my 'cans,' 'cans,' 'cans,' but I found my 'cans' would hold no water, and suffered all I put in to run out."

We have already spoken of the free and easy way in which he alludes to ministers of other denominations and other shades of belief than his own. He does not always content himself with a sneer. He represents the soul of one of the damned coming up from the pit and appearing to a minister on his death bed, saying, "I came to thee often, trembling on account of sin, I asked thee the road to heaven, and thou did'st say, 'Do such and such good works,' and I did them, and I am damned." Then follow others, and then the minister dies, and "hears his parish come howling after him into hell." The ministers who are such especial objects of Mr. Spurgeon's aversion, and whom he impales so ferociously for his own self-glorification and the amusement of his congregation, are those, be it understood, who refuse to preach the extreme Calvinism in which he delights, for the simple reason that they cannot interpret the Holy Scriptures as he interprets them. For this they are called unfaithful, and sentenced to be howled after in hell by the souls which they have ruined. It is not our purpose here to enter into a theological controversy on the peculiar merits of Calvinism or Arminianism, but we have surely a right to demand that when the former doctrine is preached, it should be done with some regard to public decency.

[We think it quite possible the *Watchman's* exceptions to Mr. Spurgeon's Calvinism would be equally decided, no matter what might be the terms in which its doctrines were preached.—*Eds. Presb.*]

LANGUAGE OF THE BIBLE.

Dr. Guthrie makes the following remarks on the strong language of the Bible, touching the condition of the ungodly:

"There are terrors enough in the Bible to make a man's hair stand on end. Surely, were God but for one moment to let this world hear the weeping and wailing of the lost, that sound more terrible than Egypt's midnight cry, would rouse the student at his books, arrest the foot of the dancer in the hall, stop armies in the very fury of the fight, and, calling a sleeping world from their beds, would bend the most stubborn knees, and extort from all the one loud cry, 'Lord, save me, or I perish!' Still it is not terror which is the mighty power of God. The gospel, like most medicines for the body, is of a compound nature; but, whatever else enters into its composition, its curative element is love. No man yet was ever driven to heaven; he must be drawn to it; and I wish to draw you. The gospel has terror in it, no doubt. But it is like our atmosphere—occasionally riven by the thunder, and illuminated by the fatal flash—it is, at times, the path of the stealthy pestilence—charged with elements of destruction, and impregnated with the seeds of disease; but how much more is it not a great magazine of health, filled with the most harmonious sounds, fragrant with the sweetest odours, hung with golden drapery, the pathway of sunbeams, the womb of showers, the feeder of flowing streams, full of God's goodness, and the fountain of all Earth's life! And, just as in that atmosphere which God has wrapped round this world, there is much more health than sickness, much more food than famine, much more life than death, so in the Bible there is much more love than terror.

"The terror is not only subordinate to love, but subservient to it. God, indeed, tells us of hell, but it is to persuade us to go to heaven; and, as a skilful painter fills the background of his picture with his darker colours, God puts in the smoke of torment and the black clouds of Sinai, to give brighter prominence to Jesus, the cross of Calvary, and his love to the chief of sinners. His voice of terror is like the scream of the mother bird when the hawk is in the sky. She alarms her brood that they may run and hide beneath her feathers; and as I believe that God had left that mother dumb unless he had given her wings to cover her little ones, so I am sure that He, who is very 'pitiful,' and has no pleasure in any creature's pain, had never turned our eyes to this horrible gulf unless for the voice that cries, 'Deliver from going down to the pit, for I have found a ransom.' We had never heard of sin had there been no Saviour; nor of hell had there been no heaven. 'Sufficient for the day is the evil thereof;' and never had Bible light been flashed before the eyes of the sleeping felon to wake him from his happy dream, but that he might see the smiling form of Mercy, and hear her, as she says with pointing finger, 'Behold, I have set before thee an open door.'"

From the Dublin University Magazine.

THE BURIAL OF MOSES.

And He buried him in a valley in the land of Moab, over against Beth-Peor, but he man knoweth of his sepulchre unto this day.—Deut. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's ware,
In a vale, in the land of Moab,
There lies a lonely grave.
And no man dug that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
But no man heard the trampling,
Or saw the train go forth,
Noiselessly as the daylight
Comes, when the night is done,
And the crimson streak, on ocean's cheek,
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And o'er the trees, on all the hills,
Open their thousand leaves.
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-Peor's height,
Out of his rocky eyrie
Looked on the wond'rous sight.
Perchance the lion stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land,
Men lay the sage to rest,
And give the bard an honour'd place,
With costly marble drest,
In the great minster transept,
Where lights like glories fall,
And the sweet choir sings, and the organ rings
Along the emblazon'd wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage,
As he wrote down for men.

And had he not high honour?
The hill-side for his pall,
To lie in state, while angels wait,
With stars for tapers tall,
And the dark rock-pines, like tossing plumes,
Over his bier to wave,
And God's own hand in that lonely land
To lay him in the grave.

In that deep grave, without a name,
Whence his uncoffined clay
Shall break again—most wond'rous thought!—
Before the Judgment Day!
And stand, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O lonely tomb in Moab's land,
O dark Beth-Peor's hill,
Speak to these curious hearts of ours,
And teach them to be still!
God hath his mysteries of grace,
Ways that we cannot tell,
He hides them deep, like the secret sleep
Of him He loved so well.

OLD AND GOOD ADVICE.

Twenty-seven years ago, in a sermon resigning his pastoral charge, in West Springfield, Mass., the Rev. Dr. Sprague uttered a caution which may, perhaps, be worth repeating in these times, when so many churches want ministers, and so many ministers have no charge. It is worthy of inquiry, whether the disposition to set up a very difficult standard of ministerial ability, to demand for "our church" a man having very peculiar gifts and qualifications, is not unconsciously connected with an undue dependence on human power, and a deficient sense of the need of Divine efficiency in the work of the gospel. Dr. Sprague's remarks are as follows:

"*Do not consider it essential that your minister should be of the highest order, either of intellect or of cultivation.* In both these particulars, he ought, certainly, to be respectable: he should be a scribe well instructed; apt to teach; able rightly to divide the word of truth: but any thing far beyond this, I verily believe, ought not to be an object of pursuit, or even of desire. And I have two reasons for this opinion. The first is, that men of very high intellectual endowments are rarely to be met with; and if you should aspire to obtain such an one, it is more than probable that you would fail of your object; and even if you should suppose that you had succeeded, possibly a more thorough knowledge of him might reveal to you the mortifying fact that you had been deceived. The other reason is, that you can feel no assurance that such a man will make you the most useful minister. It admits of no question, that, other things being equal, the man of distinguished intellectual powers can accomplish more, in any sphere of usefulness, than one of humble endowments: but it happens, in very many cases, that great eccentricity is the companion of fine genius; and the counteracting influence of the former upon the latter reduces the actual measure of usefulness below that of many less gifted minds. And I appeal to the history of the Church for proof of the fact, that those ministers whose labours have been most richly blessed, especially within their more immediate charge, have generally been men—respectable indeed—but not highly distinguished for their mental powers;—men characterized rather by what is sober and solid, than by what is striking and brilliant. Far too much stress is often laid upon a preacher's manner. That it should be free from gross faults, ought, perhaps, to be considered indispensable; that it should possess a good degree of interest, is certainly desirable; but every thing above this, when you become familiar with it, ceases to be of any great importance. A fascinating manner may hide a multitude of faults for a time; but it will not be long before discerning people, at least, will see through the covering.

Conversion of Romanists in Belgium.

Montauban, July 29, 1856.—This country is distinguished for the efforts of Christians to promote the kingdom of Christ, and successfully. True, many Belgians are still plunged in gross superstitions, and listen to the priests as to angels from heaven. But others, and in great numbers, disgusted with the puerile practices of Popery, or revolted by the insatiable cupidity of the clergy, are eager to hear the Word of God; and when they have received it into their hearts, they join openly the Reformed communion.

The proof of this progress was furnished abundantly at the last annual meeting of the society for the evangelisation of Romanists in Belgium. I will quote, abridging some of the facts mentioned by the speakers.

M. Van Macsdyck, ex-Popish priest converted to the faith of the Gospel for seventeen years, and pastor among the Flemish population of Brussels, has a flourishing congregation. "This flock," he said "reckons now 1800 members, most of whom were born in the errors of Romanism. At Vilvorde, near Brussels, a small congregation of Papists meet every Sunday, and an evangelist visits from house to house, during the week, those who dare not attend public service. So at Bruges—the stronghold of the Romish Church in Belgium—the work of the Lord begins to prosper.

A colporteur, ex-Papist, has there distributed, this year, more than 150 copies of the Scriptures, and 800 to 1000 religious tracts. Further, he gathers every Sunday twenty to thirty hearers, eager to know the truth. One of them has died in the faith, saying to the priest who exhorted him to confess, "I have found the only true Mediator, Jesus Christ, and I die in peace."

The Baron de Botselaer next read the report on the Flemish school opened at Brussels two years ago. It has eighty pupils, of whom twenty belong to Romanist families.

M. Prader, pastor at Liege, gave some account of the state of religion in that great city. Liege contains about 80,000 inhabitants, of whom three-fourths are infidels. The influence of the popish clergy diminishes sensibly. Some Protestant chapels have been opened in the neighbourhood of Liege. The village of Chenee sent a delegation to the pastor, Mr. Prader, inviting him to preach to them the gospel, all the peasantry being indignant against the priest, who spoke only of the Virgin Mary, as if all Christianity consisted in this idolatrous worship.

At Antwerp, a colporteur sold, in a short time, 1779 copies of the Bible. At Bouverie, a commune on the frontiers, is a flock of 240 persons who *all*, without exception, have quitted Popery for the Protestant faith. Similar success has been obtained at Charleroy, at Jumet, and in other places, in spite of the perfidious efforts of priests, who stirred up the fanatical populace against the new converts.

DEATH AND SLEEP.

It was toward evening, and the brother angels of Sleep and Death wandered together through the earth. At length they reposed on a little hill, not far from the dwelling of man. The voice of the distant hamlet was hushed, and a deep silence reigned around.

Still and silently, as their manners are, the two angels sat together; their mild countenances full of love to one another and to the human race; and soon night drew on.

Then the Angel of Sleep arose from his mossy couch, and began to strew the invisible seeds of slumber with a light hand. The gentle night breeze wafted them to the quiet habitation of the tired peasant, and sweet sleep embraced the inhabitants of all the cottages, from the aged man who moves not without his staff to the infant in the cradle. The sick forgot their sufferings, the afflicted their sorrow, the poor their cares. All eyes are closed in sleep.

Having fulfilled this task, the good Angel returned to his sadder brother, and again reposed beside him; and when the first rosy hue of morn appeared, he exclaimed in joyous innocence, "Now mankind will praise me as their friend and benefactor. O! what a pleasure it is secretly and invisibly to be able to do good! How happy are we, the unseen messengers of the Good Spirit! How beautiful is our silent calling!"

So spake the loving Angel of Sleep.

The Angel of Death gazed sadly at him, and a tear, such as immortal beings may shed, stood in his full, dark eye. "Alas!" said he, "that I cannot, like thee, rejoice in grateful thanks. The earth calls me her enemy—the destroyer of her peace."

"O! my brother," returned the Angel of Sleep, "it is true that you are the messenger of eternal justice; but since the awful moment when thou wast permitted to place thine icy hand upon the only sinless heart that ever beat on earth, thou art the king of terrors to the guilty and impenitent alone; the righteous and the penitent meekly bow their heads at thine approach, submitting with humble trust to the just decree. And will not these at their awaking also recognise thee for their friend and benefactor, and gratefully bless thee? Are we not still brothers, alike the messengers of one Father?"

And as he spoke his brother's eye brightened; and the two angels embraced one another with holy love.—*Krummacher.*

The Labours of the Moravians.

The *Paris Moniteur* contains farther details respecting the scientific progress of Prince Napoleon's party in the Northern Seas. Its high appreciation of the Danish missionary efforts in Greenland, is interesting and pleasing. With an odd inconsistency, it calls the Moravian brethren, "adepts of the *wild, stern* sect" of the Hussites of olden time, but acknowledges the admirable results of their labours as bearing the impress of a high degree of piety, an ardent faith, and a self-devotion only to be justly measured by the scene on which it is exercised. "Greatly astonished were the crew, for the most part illiterate, to find that the wild Esquimaux crowding on board knew both how to read and write! Christianity, in giving a softness to their manners which many civilised nations might envy, has developed the faculties awarded to them by nature. No parody of civilised life is to be found among them, to the honour of the Danish missionaries be it spoken." The scientific party were conducted to the different scenes of interest by the missionary Jansen, whom they found a most intelligent and cultivated man, greatly it would appear, to their surprise. May it have struck some of the party at least, that when the kingdom of God is first sought, all other necessary things are superadded by our promise-keeping Father! The reception given to the Prince's party by the students and workmen on their visit to Norway, is gratifying, by the cordial feeling expressed towards our country.—*Paris Cor. of the Christian Times.*

"He that is not with me," says our Saviour, "is against me." Mere indifference to good, is evil.

"Sabbath day, *February* 19, 1753.—I have been debating it in my own mind, for eight or ten days, whether ever to write any more; but pride should be at the bottom. But this I know shall stop it, if I think of every day that is tainted with that cursed principle. O, if I never write on any other subject, let me write to bewail and bear a testimony against this hateful, hateful, dreadful sin; that as a dead fly spoils all the ointment, that works in every shape and form. The Lord help me, and lead me not into temptation; for I find I am not got above the powers or flatteries of this world."

"*September* 6, 1753.—O that God would strip me of every rag of self-righteousness! Good Lord, behold with an eye of pity how that hateful principle cleaves to the soul that would gladly depend by faith on Christ Jesus alone for every thing it wants! O rend it away, I beseech thee, and suffer me not to be a proud beggar! but lay me low at the feet of a sovereign God, and show mercy for Jesus' sake alone. O glorious Saviour, appear for my help, and let me not be overborne with a sense of my heinous presumption and spirit of pride. Lord Jesus, crush it; set thy foot upon its neck; let it now receive its mortal wound; O may it now gasp, bleed, and die! O, 'tis thine as well as mine; conquer it, glorious King, and I will rejoice and triumph. Deal with me as it pleaseth thee. Reign as an absolute sovereign over me. I know thou wilt do me no wrong; but O, let me get near thy feet, wash them with my tears, and wipe them with the hairs of my head."

"Grant me faith and evangelical repentance, that in the exercise of these I may yet arise and praise him, though it be with a veiled face, and though I blush to look up, and am sorely ashamed because of my sin. Yet, Lord, let me not view it in Satan's glass, as though it were too great for sovereign grace to pardon. No, no; magnify the riches of thy sovereign grace, Lord, I beseech thee, and give me faith to look up to my great High Priest, my great Advocate in the court of heaven."

"*November* 16, 1753.—Yesterday and the day before my children were out of measure noisy and unruly, so that they brought me to my wits' end, raised my passion, and obtained me to that I knew not how to mention on my bended knee at all. The Lord pardon me for whatever I uttered vainly or foolishly; and O, subdue my passion and preserve me from speaking unadvisedly with my lips; to the dishonour of the ever adorable and will of God! Undertake for me, and guide me in this difficult calling by thy providence counsel. Lord, thou seest my trials and knowest my weakness. O let me not be more exercised than I am able to bear; but let thy grace be sufficient for me, and thy strength be made perfect in weakness."

"*Friday*, March 17, 1767.—Heard of the efforts of Satan to break up the evening exercise which has been so refreshing to me. The Lord can turn the wrath of man to praise, and make him know my way be same. Thou knowest his rage and blasphemy against thee, O Lord. Defeat him; confer him not to his will. I pray thee. And now, Lord, give me the wisdom of the serpent, with the harmlessness of the dove. This is a work of faith; I need thy protection, or I shall grieve some of them. Lord, protect me; keep me within the bounds of moderation; in every thing sublime my temper; order not that to rise while I am bemoaning the bitterness of others. O God, calm my every mind, and let a spirit of meekness and humility run through all my conduct to-day, every individual soul in this and all other affairs. I went with Mrs. Anthony yesterday. Miss Deacon, his spouse, and Mrs. Challoner above. It was in the main a pleasant afternoon, only the above spirit pestered me. When I came home, no less than *forty-three* young girls came in the evening. An unusual solemnity among them. I read Mr. Burr's Narrative about the surprising work of God's marvellous work at Easthampton."

Perhaps the record which follows ought to be finished with a request that hard and carnally minded should beware of despising its simplicity. There are those, for whom it will have a certain pathos, and I have thought the saying of little Nabby was worthy of being fished out of these forgotten records. The affectionate and pious schoolmistress writes as follows:

"*April* 28, 1767.—Blessed be God for preserving the life of dear little Albro Anthony, on Friday last, when the heavy wheel of the cart, as I am told, went over his bowels! A surprising providence. Did Omnipotence itself strengthen the feeble frame to bear the weighty crush; or was his guardian angel employed to beat up the wheel, that, with its weight and grinding it might not force its bowels out, which reason tells us must have done, had not Almighty power been engaged for his preservation. O may his spared life be devoted to God, and laws of gratitude be written on his parents! O may they and all theirs be for ever bind to"

"*April* 24.—Yesterday Mr. Anthony brought the dear preserved lamb to school. When I saw him, it overcame me with joy and thankfulness, which I was constrained to vent by tears, before I could speak. Many are ready to think that in his fright he was mistaken, and that it was impossible for the child to have remained so little hurt, if the wheel had gone over it thus. When his little daughter Nabby heard the doctor thus scrupling, she said to her father, 'Why won't the doctor believe? Daddy, is any thing impossible with God? Could not God as easily keep that wheel from hurting Albro, as he could keep the fire from burning the three men that were cast into the furnace?' The Lord be praised for what he is doing, for that dear creature's soul, and completely his own work for Jesus' sake!"

"*October* 21, 1766.—Blessed be God, who did condescend to engage my soul in the Forenoon yesterday; nor at that time alone; it was a precious season in the afternoon. Mrs. Anthony called for me, and I went to the house of the Lord; but I was no way engaged there except in what was read in the Revelation concerning what the Spirit saith unto the churches. O, may God execute not thy threatening upon us, to remove our candlestick out of its place, but cause us to repent and do our first works. Lord, overrule all for thy own glory in the Men's Meeting to-day. Lord, spirit them to maintain truth with their substance. O God, guide and direct them what steps they shall take to have thy gospel maintained in its purity among us. O cause the coloured thing to be taken away, with whomsoever it be found, and say not I will not be with you any more. O Lord, if so, what shall we do? Then we are an undone people. O return, return, for Jesus' sake; Lord, return! O overrule debates and consultations this day for thy own glory. And O my God, yet bless me, even me, in my poor attempts to instruct poor servants and children. Thanks be to God for the crowd, who with listening ears were here last evening, and for that composure and seriousness, that though they were forced to stand, or sit on each other's laps, for want of

CHURCH JAR[illegible]

The [illegible]

Published [illegible]

[illegible] Holy rare [illegible] of God's [illegible] unity [illegible] extort from the on-looking world the exclamation, "See how these Christians love one another!" How frequent the lamentable spectacle of professed brethren in Christ Jesus exhausting upon one another the zeal and energy which should be consecrated to the overthrow of sin and Satan in the world! Even where there is no open collision, how often it happens that there are suspicions and heart-burnings, which, like internal fires, are consuming the vitals of the Church! It is hardly to be expected that, in the present imperfect state of things, harmony can always be secured, even among the really pious. God's truest people are encumbered with the remains of sin, and the old Adam will sometimes show himself. Human minds are differently constituted, and men with the best intentions, and sincerely seeking the right, may arrive at conclusions directly opposite, from the same premises. Tastes are equally discordant—so that what one likes another dislikes. The result must be, that where individuals are associated intimately, as in Church relationships, they are always liable to differences and difficulties, unless the spirit of piety overrules the promptings of human nature, and secures true Christian considerateness and forbearance. Christians should, at least, learn that perfection is not to be expected here below, and that there will sometimes be evidences of frailty, even in the ruling elders of the church, or in their pastor!

In some cases church difficulties arise from an overweening disposition on the part of one person, or of a few leading members to take every thing into their own hands. We confess, however, but little sympathy with those who asperse their brethren on this ground. Extensive observation convinces us that those against whom this objection is raised are usually the most energetic and efficient persons in the congregation. It is their executive qualities, and their willingness to give and to do, which places them in a position of prominence. They are all the while really bearing their own burdens and the burdens of the congregation also. Let them but relax their efforts, lay aside all their zealously prosecuted plans of usefulness, shirk the responsibility of doing more than can possibly be helped, and very soon the murmurs of jealousy and the aspersions of fault-finders will be hushed. But even if the active and hard-working church-member or officer should, once in a while, presume a little on this prominence which his valuable services have given him, let his brethren remember the good that is apparent in him rather than the evil. Let them not be too exacting from one to whom they are so much indebted.

Difficulties not unfrequently arise from a desire on the part of certain members to occupy places of prominence which are not accorded to them. It may be from ambition, or a desire for power, or from a sincere persuasion that their usefulness would be increased, but from whatever reason, it is true that they are not satisfied to remain in comparative obscurity. They can see no reason why they should not be made an elder, a deacon, a trustee, a Sabbath-school superintendent, more than their brethren who are placed in these positions. They look upon their non-election as a personal slight. They infer that they are not appreciated; that their brethren are looking for the rich, or the elevated in society, or are under the influence of some carnal policy, instead of acting according to Christian principles of doing what would be for God's glory. Thus they become soured, they lose their interest in the congregation, and by speaking of their grievances engender dissatisfaction in other minds. We are persuaded, that this is a fruitful source of difficulty in churches.

Social distinctions are another cause of disturbance. Some in the humbler ranks of life find fault with the more prominent of the members in their church, because they do not at once obliterate all social distinctions. In their estimation the church tie implies equality and intimacy, without reference to worldly circumstances. One of the complaints which almost every pastor has poured into his ears by some of the humbler members of his flock, is that such and such persons will not visit them; that certain of the congregation are too proud to notice them; or that that church is too aristocratic for them. All such complaints argue a wrong spirit—wrong as regards self-respect, and wrong as regards piety. It is a poor indication of one's self-respect, that he is willing to be always craving the notice of those who in some respects are placed above him. There is an honourable regard for one's own character, which should make him feel that worth does not depend upon station, and that if he acts well his part, it matters little whether he moves in a higher circle or a lower one—whether the elevated and the fashionable choose to favour him with a passing smile and a honeyed word, or not. It is impossible, at any rate, that all the families in a congregation can be on intimate terms socially. None can embrace in their circle a whole church, and in making a selection like will usually take to like. Those similarly situated in outward matters, will probably choose most to mingle together in society. We would not encourage caste and class, in churches, but it ought to be understood that, in the nature of things, there cannot be a universal social intimacy. We must say, too, that from real merit, however humble the station, it is not often that such complaints are heard. Such persons either win friends from every station, or they are content with those that God gives them, whatever their position.

We have known instances where a church-member has felt himself aggrieved by his pastor, in such a manner as to render their relations by no means pleasant or edifying. In some cases, we have no doubt, these impressions are wholly groundless; in others they may be well founded. The proper course to be pursued, would be for the person feeling himself aggrieved, to state the fact to his pastor. If his suspicions have been unjust, this will appear; if, on the contrary, he has had good reason for them, any pastor who is at all fit for his office, will be ready to render all proper explanations, and make all due amends. No member of the flock can be justifiable in harbouring suspicions against his pastor, which may be thus readily removed. If, after every effort, he should fail to secure the treatment he may reasonably claim from his spiritual shepherd, and there is good ground for him to regard himself as an injured person, he may, after all, educe good from the evil, by learning to bear with patience, what he knows is unjust and unkind. Under all circumstances let those who profess to serve the same Master, to have been washed from their sins in the same precious blood, to have been digged from the same hole of the pit, and to be aiming for the same happy eternity in heaven,—let all such see that they put away all bitterness and strife, and envy and malice, that they endeavour to preserve the unity of the spirit in the bond of peace.

SPANISH PERSECUTION.

WE recently alluded to the case of De Mora, a Spanish gentleman, who, having embraced the Protestant faith, has thus exposed himself to the malignant persecution of the Popish priests. The following is from a letter written by his mother-in-law to the Rev. Dr. Rule, who is endeavouring to secure British interference in behalf of the sufferer for Christ's sake:

Malvern, Midnight, Saturday,
13th September, 1856.

"*Dear Sir and Friend*—I return to my sad and painful narrative. This day, my son-in-law, M. Angel Herrero De Mora, made the following declaration before the Vicar-General Pando, in the presence of his notary, which he promises to transmit to you himself, in writing, if the fury of his enemies allows it—that he will never retract—that they may put him to the torture if they will—that he will protest, even to death, against the Church of Rome—that he is a Christian, and that, so long as he has breath, he will labour in the great work of evangelizing Spain; and that he will give to this poor Spanish people, so far as the will and the perseverance which he has received of God permits, the antidote to the false doctrines of the Church of Rome.

"Assuming an air of pathetity, the Vicar said to him:—I believed that, if you had me in England, you would certainly make me suffer. To this Don Angel replied: In England every one is free, and my brethren in London are Christians, and more tolerant than you.' Then the Vicar, resuming the tone of friendship, reminded him of their boyhood, and how they had been schoolmates, and observed that he had *read too much, and that was his perdition—that his extraordinary talent was bringing him to ruin.* In short, the Vicar, now using the language of asphority, and again that of friendship, put a multitude of questions to him, more and more absurd as he went on, of which Don Angel proposes to send you a faithful narration, if his enemies leave him the power to do so, and if they do not deprive him of his reason. For my own part, I fear every thing from these wicked people, who, under the cloak of hypocrisy, exercise a modern inquisition on my poor son.

"The order is given to the Governor to deliver this good man into the hands of those wretches; and the 'Tribunal of the Holy Faith' is going to charge itself with the life of a father of a family, while the voice of son, and wife, and mother cannot be allowed a hearing. For a Protestant has no right to complain to the authorities. His voice cannot reach so high, whatever be the rank he occupies in the social scale. The Tribunal of the Holy Faith judges without hearing.

"And to-morrow, at nine o'clock, my son-in-law, or rather my son, is going to be delivered to that infamous tribunal, without any of his brethren coming to bring him a word of comfort. My poor daughter, dear sir, is full of grief. All the money she had in the house she gave to obtain the escape of her husband, and I believe she has been made the victim of her good faith. Her husband is in closer custody than ever, and to-morrow, as I have said, at nine o'clock in the morning, he is going to be delivered to his most cruel enemies, men in name only. The Roman Catholics here do not acknowledge the validity of Protestant marriages, and my poor Eloise, an angel of devotedness and virtue, is ranked by these Spanish priests with women without shame or modesty.

"Think, sir, of the horrors I have to witness. The Vicar has had the effrontery to propose to my daughter to go into one of their convents, to abandon her husband and her child, saying that the Society of Jesus would take care of his education. You may judge, from the offensiveness of such proposals, what must have been the answer of a wife and a mother outraged in all that is most holy.

"Angel has asked to be allowed a Bible and a New Testament which he brought from London, given him for his son by a lady, a friend of yours. His soul draws thence the consolations that he so much needs. I open this letter to say that this day, the 14th, M. de Mora was delivered to his enemies by the Government, at ten o'clock in the morning."

SCOTCH AND AMERICANS.

THE following choice *morceau* is from the editorial columns of the *Edinburg Witness:*

"This may be all very true; but we have just risen from the perusal of 'Dred,' and we confess to feeling rather squeamish about American society. We do not know what effect that powerful delineation of slavery, in its influence on the character and relations of life in the States, may have on Americans. On us it has produced anything but a desire to mingle in the society which it describes. Two repulsive elements present themselves on the very surface, on the one hand, pretensions to independence, saucy and sonorous, accompanied with pious vindications of slavery, and savage intolerance towards all who seek its abolition; and, on the other hand consequential boasting of republican equality, mixed up with a sneaking sympathy for Russian despotism. We do not conceal the antipathy we feel at coming into personal contact with the strange medley of slave-coffles and camp meetings, Bibles and bowie-knives, hymn-singing and cow-skinning, which we have been led to expect in some quarters. Nor do we feel any ambition to share in the blessings of that much-vaunted freedom which consists, it appears, in being perfectly free to speak on one side of a question, and at full liberty to "wallop one's own nigger."

We are reluctant to believe that the editor of the *Witness* could have written a paragraph so remarkable for its prejudice and ignorance as the foregoing, but on the presumption that it is from his pen, we are constrained to say, that if he gives as full swing to his imagination and credulity in his geological treatises as in his historical references, we shall hereafter refer to them with a correspondent allowance. His reckless slander of American society in the whole article from which we have made this extract is wholly inexcusable in one who has a reputation to maintain, and might, from his position, have obtained accurate information. He should have known that Mrs. Stowe, the author of "Dred", is a woman of one idea, and that in her wild crusade, she gives anything else than a true picture of American life. With common sagacity he might have seen in her vulgar delineations, that she had either never been familiar with the refinements of society, or intentionally misrepresented them. Society in America, North or South, will favourably compare with that in Scotland.

To those who from petty jealousy love to decry our country, a native writer like Mrs. Stowe is a rare treat. They overlook the fact that she is a novelist, and that her market depends on her ministering to those hostile foreign feelings. And yet the productions of a novelist are the authority for the editor of the *Witness!* Is this to be the rule? may we judge of the character and temper of Scottish Presbyterians from Walter Scott's novels? They certainly bear more resemblance to truth than the novels of Mrs. Stowe. Or, are we to believe all that tourists say of Scotland, and of her ministry in particular? Let us have a rule which works equally, and then we are ready to enter into the contest with the editor of the *Witness* in settling the question of the comparative civilization and refinement of the two countries. While we conceal not our indignation at the foul aspersions of the *Witness*, we really hope that respectable Scotchmen, both in Edinburg and in this country, will repudiate all sympathy with his infatuated and ungracious assaults. Should he fulfil [illegible]

WEALTH WISELY APPROPRIATED.

ONE of the Chicago daily papers contains an account of certain proceedings of the New-school Presbyterians of that city and vicinity, for the establishment of a University, on a large scale. The enterprise meets with favour, and has secured liberal donations. The chief benefactor, however, is a Mr. Lind of Chicago, who has subscribed the munificent sum of One Hundred Thousand Dollars. Taking it for granted that the projected institution will answer what is promised of it, Mr. Lind has made a wise appropriation of his money. It is just what we have repeatedly urged upon the rich of our own branch of the Church. We have earnestly desired to see the example extensively followed which has been so often set in New England, that of some one man endowing a Professorship, or establishing a literary institution, or founding a library. The munificence of the benevolent gentleman of Mississippi who has recently given One Hundred Thousand Dollars to Oakland College, is, we trust, but the beginning of such noble acts within our own denomination. How many of our rich Christians have it in their power to do like wise; or if not on so large a scale, on one proportioned to their ample circumstances. How much better such an appropriation, than to leave a superfluity to prodigal heirs, such as will probably expedite their poverty and ruin. Our Chicago contemporary, thus speaks of the author of the generous benefaction alluded to:

"This noble act of Mr. Lind makes it proper that we should say a few words in relation to the giver. He is a plain, unassuming citizen, who makes it the great business of life to use the ample fortune which Providence has placed in his hands for the good of his fellow men. In the spring of 1837 Mr. Lind arrived in this city from Scotland, with just two sovereigns in his pocket. Less than twenty years ago this was his entire capital. All his little patrimony in Scotland, with the exception of enough to bear his expenses here, he left to assist, in educating his two brothers, who were preparing for the ministry. His industry and integrity have secured for him an ample fortune, and enabled him to give forty thousand dollars toward endowing professorships, and sixty thousand more, the interest of which will educate thirty ministers per year for all coming time. The moral sublimity of such an act, and the consolation it will afford in a dying hour, ought to stimulate many more of our 'substantial citizens' to 'go and do likewise.'"

ROMEWARD PROGRESS.

THE New York *Churchman* is becoming more and more enamoured of the peculiarities of Romanism. If "straws show which way the wind blows," we should judge that a strong breeze is carrying our mediæval contemporary towards the Tiber very fast. The following, advocating clerical celibacy, is from last week's issue.

"*Marriage as a Hinderance to the Efficiency of the Clergy.*—We are glad to see the *True Catholic* copy into its columns an article so sound in its theological views, and so valuable in its practical suggestions, as "The Duties of the Parish Priest," from the *Ecclesiastic*. The following, among other hints, has a more forcible application in this than in the old country:

"We may be permitted to state our own conviction that while the *forced* celibacy of the Roman Catholic clergy is productive of many evils, much good would result to the English Church from an increase in the number of her unmarried Priests. We will go no further than to say that the 'present necessity' of the Church requires all the energies of her ministers, and that no man can give any thing like all his energies who has the cares of a family upon him.'

"It cannot be denied, that 'the present necessity' of the Church among ourselves, perhaps more than in England, 'requires all the energies of her ministers;' and, more than this, generally speaking, the American clergy have by no means an equal chance of sustaining 'the cares of a family!' So that we are confirmed in an opinion—not, we fear, a very popular one—which we have before taken occasion to express, that 'much good would result to *our* Church from an increase in the number of *her* unmarried Priests.'"

OUR HOPE.

IT is a remarkable fact that, notwithstanding all the revolutions which have shaken the nations, all the crises which have occurred, and all the monitory predictions which have been uttered, the world moves on in its course, human governments exist, the population increases, and on the whole, the condition of man is progressively improving. If we were to credit the sage speculations of statesmen and politicians of the present age, we might well be apprehensive that we were on the eve of unparalleled disasters, which would alike swallow up both Church and State in one general ruin. But man is short-sighted, and has ever been so. As far back as history goes, it records in every age the utterance of similar alarms, and yet the earth on which we dwell stubbornly refuses to be thrown back into its original chaos. Among the portentous signs of the times, we would have Christians to remember two things. The first is, that those who presume to take the lead in settling the affairs of this world are usually interested partizans, who, amidst all their blustering patriotism and warm asseverations of pure motives, are aiming at their private advantage. Their eager zeal is less stimulated by fixed principle than is generally supposed, and he must have been a careless observer who has not seen how quietly the successful competitors in a contest settle down when they have secured their own personal aggrandizement. The other fact which Christians should remember is, that God has not given up the government of the world into the hands of man, and when the latter presumes to hold the reins, it is by a usurped authority. Man is but an instrument in the hands of a higher power, and he can never go beyond the limit which restrains him. He may presume to raise or quell the storm, but after all it is God who directs every movement and controls all events. He that will rise a little above the smoke and dust which rest on the surface, and keep a steadfast gaze upon that higher and better power which rules over all, will not easily be alarmed by the tumults of the people. He will see the divine purposes receiving their accomplishment, and even by those means which, to human foresight, appeared to be pregnant with disaster. God will never abandon his Church; he has always sheltered it in the gloomiest hours, and it ever has been advancing, and it ever will go onward to its glorious consummation.

We may have faith, too, that our country, so remarkably distinguished as a land of churches and as a field of evangelical triumphs, will not, whatever may be the throes and upheavings to which it may be subjected, be abandoned to wild misrule and ruin. There is a Providence above and around us which will not be diverted from its benevolent designs, whatever men may say or do. Do we believe this? Then it [illegible]

[illegible] our obvious duty to look more to God [illegible] less to man [illegible] solution of [illegible] troubles. True [illegible] we have [illegible] trust, but not in a [illegible] independence of God, but in humble reliance upon his help. We should predict nothing, fear nothing, but fulfil our duty virtuously and religiously, leaving results to God. We have lived long enough amidst the vicissitudes of this world to have learned the lesson to distrust man, and to trust only in God.

POLITICS.

AS one evidence of the excited state of feeling caused by the pending election, we may state that in the whole course of our editorial career we have not received as many objurgatory, and even abusive letters, as within the past few months. In these we are unscrupulously charged, as plainly indicating, by our editorials and selections, our political preferences in regard to the Presidential candidates. It is somewhat remarkable, however, that our accusers are not agreed among themselves as to the precise direction of our partialities. We are respectively charged with upholding Buchanan, Fremont, and Fillmore, and one writer roundly abuses us for our stubborn neutrality. Now, surely they cannot all be right, and we might very properly dismiss the charge against us, as assumes a more consistent form. For the satisfaction, not of these reckless partisans, but of our friends at large, we will restate what we have often frankly said before, that it has always been our aim and determination to keep our political opinions to ourselves, and not to make the *Presbyterian* the vehicle of their utterance. Not only are our subscribers of all shades of political opinion—and hence it would be our policy to abstain from any thing bearing a resemblance to partizanship; but what with us is a more powerful consideration, we regard the religious journal as not a proper medium for such discussions. Our sole object as editors is to diffuse religious intelligence, to benefit the souls of men, and to urge such general rules of conduct as will enable them to adorn the Christian name in all the relations of life. In reference to the exercise of their political duties, we have ventured no further than to recommend consistency and moderation, and to guard them against a heated and blind partizanship. In a word, without any wish to influence them in their political preferences, we have expressed our anxiety that in their zeal for party, they should never forget that they were Christians, accountable to God for their conduct in this respect as in every other. As religious editors we are, and intend to be neutral. With our private opinions we presume our subscribers would not wish to intermeddle.

AMERICAN BOARD.

THE annual meeting of the American Board of Commissioners for Foreign Missions is to be held at Newark, New Jersey, next week. Questions of great importance will probably be discussed. It will be a difficult matter for the Board to harmonize the discordant elements amongst its patrons. Its efforts to please one party must inevitably give offence to others. This has already been the case on the Slavery question; and on the subject of Church Government in the churches gathered by the missionaries, the difficulties which have arisen, we presume, are destined to increase. We have no idea that the Reformed Dutch and the New-school Presbyterians will submit to be disfranchised in the manner the Board's acts would seem to indicate. Brethren in these connections would certainly not acknowledge the mongrel ecclesiastical system manufactured by the Prudential Committee at Boston, as having superior claims to their own system, which they educe directly from the Scriptures. The further their missionary operations advance, the more impossible it will be to meet the difficulties on this point. We presume, therefore, that our brethren whose interests are threatened will prefer bringing the matter to an issue at once. Unless there can be a compromise, or unless larger liberty is allowed to the New-school and the Dutch Churches, to carry their system complete into the foreign field, we can hardly see that there can be any other course than separation, and independent action.

We notice also that the Board is embarrassed with a debt of between $30,000 and $40,000. All the wisdom and prudence which its friends can command will be required to bring it safely out of its difficulties. For the noble work it has already done, as well as for what it promises to do, this Board deserves to be held in high regard by all true friends of Christ and of a perishing world. Nevertheless, there is a limit in all things, and even the best friends may be alienated by unreasonable requirements.

A PARABLE.

THERE was a certain man who was rich, and, by trading, had laid up great stores.

And it came to pass that, his heart being lifted up, he said unto himself, I will build me a palace, and get men servants and women servants, and horses, and chariots, and will fill myself with the delights of the sons of men.

And so it was, that he withheld from himself nothing which his heart desired. The sound of the viol and harp and the dance was heard in his house, and he daily feasted on the fat of the earth.

Then he took to himself certain vain fellows for his companions, who paid him reverence and feasted at his table; and he said to himself, To-morrow shall be as to-day, and even more abundant; soul take thine ease, eat, drink, and be merry.

And it came to pass that the King of that country, hearing the cry of the poor whom he had defrauded and oppressed, and toward whom his heart was hardened, called him to his judgment seat and said unto him, What are these things, which I hear of thee.

And fear took hold of the rich man and he stood trembling.

Then said the King, I will judge between thee and thy fellow men, and between thee and me. Thy heart has been uplifted against me, and has cast off my fear. Thy riches have been spent in rioting and vain show, and thou hast not had compassion on the poor. The very stones of thy palace cry out against thee, that thou hast heaped up riches by fraud and by grinding the faces of the poor, and now thou thoughtest, that I was altogether such a one as thyself, and because, I bore long with thee, thou hast said, Surely I will be at ease, and no one will hinder me.

And the rich man, being convicted in his own conscience, said unto the King, Have mercy on me and suffer me to live, that I may make reparation.

But the King would not listen to his cries, but cast him into prison and gave his riches unto others.

And it came to pass when he was cast into prison, that the sons of Belial who had bowed down to him and feasted on his dainties, mocked him and said, His pride has has gone before his fall.

READING [illegible] LINES.—The Wesleyans of England [illegible] not disposed to abandon the time-honoured [illegible] custom of reading the lines of the hymn [illegible] in public worship. At the late meeting [illegible] their Conference, they reaffirmed the following resolution, adopted some years since.

"Complaints having been made that, in some of our chapels, the novel practice has been introduced of reading and singing a whole verse of the hymn at once, instead of our usual regular plan of giving out successive portions of verses; this Conference hereby records its serious disapproval of this innovation, as being inconvenient and injurious, especially to the [illegible] of our [illegible] and not generally conducive to edification."

Ecclesiastical Record.

The Rev. George Stebbins, late of Sterling, Illinois, has accepted an invitation to the church at Canton, Fulton county, Illinois.

The pastoral relation between the Rev. William H. Kirk and the Presbyterian church at Fishkill, New York, was dissolved by the North River Presbytery on Tuesday, 7th inst. Mr. Kirk's address, for the present, is Poughkeepsie, New York.

The post office of the Rev. James Latta is Black Horse, Pennsylvania.

We are gratified to learn that the Rev. E. McNair, of North Carolina, who, for twelve or eighteen months has been disabled from the ministry, is so far restored to health as to be able to resume his pulpit labours.

For the Presbyterian.

THE WEST POINT CHAPLAINCY.

Messrs. Editors—In your journal of the 4th inst., I read a contribution from a writer, who signs himself J. N., headed by the impressive question, "Why do they not teach us how to die?" What was my surprise—I might use a stronger word—when, under cover of two incidents relating to West Point Cadets, occasion is taken to injure the worthy brother and friend who has for nine years occupied the post of Chaplain and Professor of Moral Philosophy in that Institution. I say this, although his name and his very existence are ignored in the article. It is the worst form of assault, when character is injured by insinuation. That is the case here. After alluding to the decided manner in which the last Board of Visitors condemn the absence of the Bible as a text-book, the writer of the article I refer to, goes on to say, "It is to be hoped that whatever deficiencies may exist in this department will be supplied by the proper authority. Since that report, an evangelical clergyman of Washington City has been placed in the chaplaincy of the Institution, and this is a token of a revived interest in the moral and religious condition of the classes."

If this paragraph had appeared in the columns of the *Churchman*, this congratulation at the removal of a Presbyterian, and appointment of an Episcopalian of the exclusive sort, would have excited no surprise. But when the *Presbyterian* endorses, though silently, this preference of an Episcopal High-churchman, or even Low-churchman, to a Presbyterian minister, well known to many as a faithful preacher of the gospel and an able Professor, you must pardon me for feeling acutely the marvellous inconsistency.

It is not this, however, which deserves the censure of every man who respects the rights of character. Any one who judges by this paragraph alone, would naturally infer that an unfaithful minister had been displaced, and a faithful "*evangelical* minister substituted by 'the proper authority,' viz. the Secretary of War." This is the substance of the innuendo. If the writer means any thing, he means that for a long time past—until now that the evil is about to be redressed—the poor cadets of West Point have had no one to teach them how to die—no one to preach the gospel faithfully—no one to warn, guide, and exert a pastoral influence—no one to teach and preach Christ. Now, let me say plainly, this charge is a virtual slander of the very gravest sort. As to the only supposable justification of such an inuendo, viz., ignorance of the facts, I desire to give the writer its full benefit. But, if he be himself a preacher of the gospel, one would suppose that the repeated warnings of the great text-book, and his own experience, would have taught him the *duty of knowing the facts*, before so sacred a thing as ministerial fidelity is called in question, even by indirection. At any rate, the numerous friends of Dr. Sprole, who well know his evangelical earnestness in preaching the gospel—an earnestness which has not only won him the praise of fidelity from friends, but the character of a severe, ascetic bigot from his opponents, must have been deeply wounded by the article in question. I count myself among that number, and now protest against the injury that has been done him.

The history of his removal is a curious page in the annals of that Institution. Episcopacy, it is well known, has virtually regarded it as its own ground. Dr. Sprole has been a speckled bird to the eyes of many, because a Presbyterian. His removal was a midnight proceeding, without the least warning, and so secretly managed that his personal friends in the Senate knew nothing of it. Incompetency as a Professor was the alleged reason for the removal, and I have occasion to know that the allegation is regarded by those who are on the ground, and by those on the Board of Visitors who actually penned that part of the report which related to his department, as absurd. This was not the secret of the removal. It is enough to say, that the reverend gentleman who displaces him, was the Episcopal clergyman of the church attended by the Secretary of War, and, moreover, a personal friend.

Messrs. Editors, I do not think I have written too warmly. The character of a minister of Christ is commonly his sole property, and as an element of character he values nothing so much as the fidelity with which he preaches Christ and the way of life. This has been indirectly, but plainly, assailed in this case, and I feel keenly the injustice done to a sincere, plain-spoken brother, who has gone as far as any of us would have gone in filling the duties of his post, and in neighbouring places earned for himself a good name as a faithful and able man. His Bible class for the cadets, his preaching to the soldiers, his services in private and at the sick-bed, in short, his readiness to do all that the peculiar organization of that military post permitted him to attempt, added to the fact that as a Presbyterian he had very little, if any, sympathy and aid from the established residents of the Point, who are generally Episcopalians, ought to assure him the respect of all readers of your journal.

I will simply add, that one of the best evidences of his ministerial character and standing is to be found in the fact that he was the friend of the venerable Dr. Johnston of Newburgh, for whom he often preached, and that he has been called to be his successor. I could say more, but I hope this will suffice to arrest the injury done Dr. Sprole in the article which has provoked these animadversions. G. P.

[By inserting the article which has called forth these remarks, it never occurred to us that it contained an imputation on Dr. Sprole's [illegible] In this case we certainly never endorsed it.—*Eds. Presb.*]

TRANSUBSTANTIATION.

In spite of Rome the world will still demand,
How Jesus held his body in his hand?
Born of a virgin, and yet made of bread?
While twelves were eaten ere his blood was shed!

Twelve consecrated wafers, one by one,
Must be taken Gods, or else there's none;
And constitute, or else your dogma lies,
Twelve souls, twelve bodies, twelve divinities!

Explain, I say, or still remain in silence,
How twelve can swallow, separate, Christ at once;

From our London Correspondent.

LONDON, October 1st, 1856.

THE CHURCH OF ENGLAND—HER NEW BISHOPS.

Messrs. Editors.—The movements within the Church Establishment have of late been attracting much attention. Never has a larger amount of valuable patronage fallen at one moment into the hands of the Prime Minister than at the present time, and the utmost anxiety has been felt by all parties as to the mode in which it would be exercised. The result which has been declared in several instances since my last is, on the whole, gratifying to the friends of evangelical religion—much more so, indeed, than could have been expected from Lord Palmerston's views of theology, as expressed some time ago in his address to the peasants on a country estate which he was visiting, when he took the opportunity of informing his gaping auditors that the doctrine of human depravity was a mere fable, and that human merit is that on which it becomes mankind to rely. Under what influences the Premier has been acting is not publicly known. But his lordship has shrewdness enough to observe that the evangelical element is one of great political force, and he probably calculates that in conciliating the zealous and active Exeter Hall party, he is doing what will best secure his own lease of office.

It is also well known that Lord Shaftesbury has the ear of Lord Palmerston, and has frequently been able to obtain his good offices for the gospel cause by his friendly representations. To whatever influence it may be traced, however, much satisfaction has been expressed generally among the friends of gospel truth with the Government appointments just made. Dr. Tait, Dean of Carlisle, is to be the new Bishop of London. Dr. Longley, Bishop of Ripon, is to be translated to Durham. The former of these clergymen belongs to Dr. Arnold's school, and may be classed among the Broad Church or Liberal party; the latter is claimed by the Evangelicals, though his singular easiness of temper has several times permitted him to wink at, some say even to encourage Puseyite practices among his clergy. However much we might have desired a more thorough and positive recognition of the claims of evangelical religion, we are thankful to see that the Remaining portion of the Establishment have been entirely passed by, and thus taught a lesson of humility which it would be well for them to profit by. Their frequent denunciations of State control have probably deprived them of the prospect of much favour with Ministers of the Crown, and their readiness to fly for help to the secular Courts whenever the Church authority is against them, has destroyed much of their credit for sincerity with worldly men who love consistency, so that at the present moment their prospects are not very encouraging or bright. So much the better! The Church of England, with all her faults, has still the elements of a noble and glorious institution. But we may safely predict that, until this leaven be purged out, she will continue to grovel under the influence of a debasing weakness and worthlessness from which no efforts of her friends can recover her. The purification of the Church is an object of lively interest to all enlightened Nonconformists. Give us an establishment thoroughly reformed, and it will strongly influence us to stand by it and help it in its labours. There is even now a deference invariably paid by Nonconformists to evangelical ministers of the Established Church when they appear on behalf of truth side by side with themselves, (a spectacle never presented except by a select few,) which argues well for the readiness with which a truly reformed Establishment would be hailed by all parties as the recognized leader of great evangelical movements in the land. I do think, that should it please God to purge the Church and to establish it anew in England, not on the political basis on which it now stands, but on the foundation of its Christian constitution, giving it freedom of action for good to the people, a grand and glorious destiny would at once open before it and blessings innumerable might be expected to flow from it, which would disarm the opposition of many worthy Dissenters and hush to peace those jealousies for which at present there is alas! too much reason.

PUBLIC PREACHING IN THE PARKS STILL PROHIBITED.

The question of public preaching in the Parks remains in the same state as formerly. No progress has been made, nor will be made, in all probability, before the next session of Parliament. Sir Benjamin Hall is a cunning tactician. He chooses his time of action wisely, and by this means secures advantages to his Sabbath-breaking schemes which a less vigilant agent would lose. His lordly edict, depriving the ministers of religion of the privilege of preaching in these public resorts, was passed and published just at the moment when all appeals to the great national council were for a few months impossible, and he no doubt expects that, by the time when the recess has expired and Parliament re-assembled, the zeal of the public will be cooled, and their remonstrances less earnest, and so his authority in the matter will come to be quietly recognized. Time will show. But my belief is that Sir Benjamin is thus only preparing for his own ignominious expulsion from the office of trust which he so unworthily holds, and so disgracefully abuses. This controversy has been carried on hitherto with great vigour on both sides, and with ever-varying success. But, on the whole, truth and righteousness have suffered little, and gained much. Nor have we the least misgiving as to the ultimate issue of the long-continued and earnest conflict. The time has gone by when the religious party in this country would allow their cause to be trampled on without an effort to retrieve it, and there are many men as astute, as resolute, and as persevering as Sir Benjamin, who have arrayed themselves for the struggle in the face of the English public, and are pledged, God helping them, to carry it out to a successful conclusion. Experience does not leave it doubtful on which side the triumph will declare itself, in a controversy between such parties and in such a cause.

Our only regret hitherto has arisen from the imprudence of certain foolish friends of the Sabbath cause, a party of whom lately gave an undeserved prominence to an obscure meeting of the enemy by proposing counter resolutions, and on another occasion called a meeting of their own, unauthorized and unsanctioned by the Committee which has hitherto managed the controversy, wherein certain Rev. T. T. Crybbace, well known in Scotland years ago for his self-important advocacy of religious questions, denounced the Sabbath-preaching heroes in terms more fitting for political gatherings. [illegible] was [illegible] by prayer. The effect has been the reverse of salutary, for occasion has thus been given to some of the irreligious newspapers—*Punch* among the rest—to hold up the supporters of the Sabbath cause generally to public ridicule. It is right to state it is that our good should, by the folly and intemperance of well-meaning but fervent and foolish friends, come to be evil spoken of! It is important, however, that that offences must come.

DISSENTERS CONTROVERSY—DR. CAMPBELL AND MR. BINNEY.

The controversy between Dr. Campbell and Mr. Binney, and the parties of which these ministers may be considered the representatives, has been raging since the last notice I took of it. There is, however, a prospect opening of the restoration of harmony between parties hitherto opposed, which we hail with unfeigned satisfaction, hoping and trusting that the integrity of God's truth will not suffer during disasters, but rather be more firmly established, by the stern collision which has taken place. It seems as if that time that some thorough revision should be made of the style of pulpit instruction which has for some time prevailed in Independent congregations, and a rebuke be administered to some who, presuming on their influence and high reputation for talent, have ventured on liberties which sobriety and an enlightened love for the simplicity of truth ought long ago to have banished and put down. Should the result be as salutary as we desire and shall most expect, we shall have less reason to regret the intemperance by which some parts of this painful controversy have been marked.

THE WEATHER AND CROPS.

The weather has latterly been stormy—nay, tempestuous. In this latitude, little injury can now be done by winds and rains, but in Scotland, where much of the harvest has yet to be gathered in, the results are likely to be very serious. We hear reports from Aberdeen of alarming floods, which, in some instances, have swept away the produce of the low-lying fields and meadows, while the corn, reaped and unreaped, but still exposed, runs the greatest risk of being quite destroyed. The mercury has been rising since Sabbath afternoon, and we may, perhaps, look now for a favourable change, which would still come in time to prevent the most serious disasters. D. G.

For the Presbyterian.

THINGS IN CONNECTICUT.

Messrs. Editors—On the 9th inst. the Rev. Mr. Connett was installed the pastor of the Presbyterian church in Deep River, (Saybrook, Connecticut,) by the Presbytery of Connecticut. The Rev. Dr. Phillips of New York, preached the sermon; the Rev. Mr. Childs of Hartford presided, proposed the constitutional questions, and gave the charge to the pastor, and the Rev. Dr. Hewit of Bridgeport, gave the charge to the people.

Early in July last, Mr. Connett was dismissed from the Congregational church in Deep River by the Consociation of Middlesex county, in compliance with the request of a majority of the congregation. The only reason assigned was, that he preached doctrines which they did not believe. These doctrines are those of inability, redemption, and imputation, as they are taught in the Shorter Catechism. The people and the Consociation bore strong testimony to the piety, ability, and fidelity of Mr. Connett; and that, according to his belief, he was a fervent preacher and a laborious pastor. The only term employed to designate his doctrines on the part of the Consociation was that of "Hyper-Calvinism." This term, with that of "Princetonian," is the most common employed at present in Connecticut to designate the system contained in the Confession of Faith, the Saybrook Platform, and the Shorter Catechism.

Shortly after Mr. Connett's dismission, those of the church and congregation who agreed with him in their faith, came out and were organized a Presbyterian church by the Presbytery of Connecticut. In the *Independent* of last week is Mr. Connett's defence of himself against the reproaches of a writer in that paper, together with a feeble reply to Mr. Connett. The opprobrious charge of *schism*, for the want of something better to allege, is beginning to be employed against the minorities of the churches, who in this State are returning to the faith and order of their fathers. The Pagans against the primitive Christians, the Papists against Protestants, and the Established Church of England against the Nonconformists and the Dissenters in the time of Charles II., all raised the cry of schism. They only are schismatics who foment dissensions *within* a church, and not they who peaceably and in an orderly manner *separate* from particular churches, and for good and sufficient reasons. Of all reasons, the maintenance of the faith—"holding the mysteries of the faith in a good conscience"—is the best, and alone sufficient. N. H.

For the Presbyterian.

NEWBURGH, NEW YORK.

On the 16th inst., at Newburgh, New York, Mr. S. Hildeburn McMullin was ordained by the Presbytery of North River, and installed over a newly organized church in that town. The sermon was preached by Dr. Joseph H. Jones of Philadelphia, of whose church the young preacher was once a member. The charge to the pastor was given by the Rev. Mr. Masters of Matteawan; the Rev. Mr. Phillips of Rondout gave the charge to the congregation, and the Rev. Mr. Bowers, Moderator of the Presbytery, offered the ordaining prayer.

The large room of the Court House, which the congregation occupy for the present, was filled to the inconvenience of numbers who did not come till all the seats were occupied. The interest of the audience in the exercises was evinced by their fixed attention for more than two hours. The church over which Mr. McMullin has become the pastor is an offshoot from the First Presbyterian church, who enjoyed for so many years the ministry of the late venerable and beloved Dr. Johnston. Long before his decease he had expressed the opinion that both their numbers and pecuniary strength would warrant the forming of a second congregation, which, however, could not be effected till after his decease.

At the same meeting of the Presbytery a call was put into the hands of the Rev. Dr. Sprole, late Professor in the Military Academy at West Point, which was accepted, and arrangements were made for his installment. Both pastors are received with great favour by their respective congregations, who have already taken some of the preliminary steps toward the erecting of a new house of worship, each for itself. The town of Newburgh "is beautiful for situation,"

Passover Next.—A discovery of a curious character is announced by M. Lecoq, formerly an animated likeness, which takes us a step further in photography, and surpasses even a "speaking likeness." M. Lecoq takes two portraits of the stereoscope with one or a different angle to the other, so that when they are placed in the instrument and it is moved from the right to the left, the eyes are in apparent motion.

Passover Removal of the Pope to Jerusalem.—"I find that there is a Catholic party formed in France, which is independent of the Church of Rome, and it is this party who desire the Pope's removal to Jerusalem, and that the Pope himself is desirous of it."—*Cor. of "an English paper."*

The Coronation at Moscow.—According to the *Invalide Russe*, there were at Moscow, on the occasion of the coronation, the Ambassadors Extraordinary, twelve Ministers Plenipotentiary, four Envoys Extraordinary, and three Chargés d'Affaires. With the attendant diplomatic body amounted to one hundred and six persons. The Pope's envoy did not arrive in time for the ceremony of the coronation. There were also present at the ceremony eight archbishops or bishops, two confessors of the Court, forty-eight members of the Council of the Empire, three Secretaries of State, sixty-two aidant-generals, twenty generals of the suite, and thirty-nine aides-de-camp. The troops encamped near the town consisted of seventy-five and a half battalions of infantry, eighty-four and a half squadrons of cavalry, and one hundred and thirty-six pieces of artillery. A letter from Moscow states that the number of strangers at the coronation, foreign and Russian, did not exceed sixty thousand persons, and that a great many were from the vicinity of Moscow, who left the city as soon as the ceremony was over. The number is not equal to that frequently seen in many second-rate cities in Europe on occasion of Industrial Exhibitions or any ceremony of special interest.

Posthumous Honours.—A statute of Lagrange, the celebrated mathematician, is about to be erected at Turin, where he was born on the 25th of January, 1766.

Burmese Envoys to the Pope.—A letter from Rome, of the 16th ult., says: Two envoys of the Emperor of the Burmans, the missionary Albona, and a young Burman, wearing his national costume, were received a few days ago at an audience by the Pope, and presented him, in the name of their monarch, with a chalice of massive gold, a crucifix enriched with precious stones, a gold chain, and a ring ornamented with a magnificent sapphire; and in the name of the Burman Roman Catholics, with a valuable ruby ring. The letter was accompanied by a letter from the senders, dated from the "Imperial town of Amarapoura (the immortal city,) the 7th of the Moon of Naioun, 1213," in which they declared their veneration for his Holiness; begged him to accept their ring, which they said, though indigent, they had purchased by subscription; and expressed their regret at not being able to make him a more important present.

Convent Property.—The Sardinian Government has addressed a circular to all the superiors of the convents suppressed by the law of May 29, 1855, summoning them to deliver up to the authorities all the titles, deeds, contracts, and registers still in their possession, it having been discovered that the clause of the above law relating to such documents has been in many cases eluded.

The Roman Catholic Church in the East.—A meeting of cardinals and prelates has been convened by the Pope, to discuss matters relating to the Roman Catholic Church in the East, the Sultan having latterly proposed some measures to the Holy See in favour of his Roman Catholic subjects.

Italian Exile.—The Italian exile, Felice Orsini, with whose recent remarkable escape from an Austrian dungeon the public must be so familiar, is about to make a tour of the provinces, with the view of delivering lectures on the state of Italy.

How the Apostolic Succession is kept up.—Lord Palmerston has now made his third and fourth episcopal appointments, in filling up the vacant sees of London and Durham; and, as both are to be divided, and the promotion of the Bishop of Ripon creates another opening, his lordship, if he weathers next session, will have made seven "successors of the Apostles," or about one-fourth of the occupants of the episcopal bench.

A Penalty.—A curious case was recently submitted to the Criminal Tribunal of Stettin. A Lutheran minister was accused of having denounced from the pulpit certain members of his congregation by name, for having attended the consecration of a Jewish synagogue, whereby he said they had crucified Christ a second time, and had incurred divine reprobation. The Tribunal, after hearing the evidence, declared the charge proved, and condemned the minister to pay a fine of 200 francs, or to undergo four weeks' simple imprisonment; also to pay all the costs.

Effect of Socialism.—The extensive cotton mills at New Lanark were for a long time under the management of Robert Owen, the quondam infidel, but whose incredulity (most credulous!) has, it is said, been fixed on spirit rapping and other whimsical emptiness. This extraordinary man, who must now be more than eighty years of age, here plied his system of damaging truth and marshalling every seductive error; and, though his professed followers are not many, even in this district, I was informed that two marked features of the people have been continued, perhaps as a warning to those who deify godless plans. The large number of illegitimate births, and the excessive license of the tongue in slandering a neighbour, are the only prominent results of the years devoted to "the people" by the man who denied a God. The present proprietors of the mills do much to remedy these sad effects of infidel teaching. All the children are sent to school, both before they are of an age to work and during their employment. The young men have a library and classes for improvement, and a hard-working minister watches with anxiety and labours with zeal for their eternal welfare. —*Cor. English paper.*

Expensive Etiquette.—It is estimated that the mission of Earl Granville to Moscow as the Extraordinary Ambassador of England at the coronation of the Czar, will cost the country from $125,000. to $175,000. The suite of the Noble Earl includes nearly forty persons.

A Printing-Press for the Waldensians.—The power of the press in confirming and disseminating opinion is, when unfettered, perhaps unequalled by any other power that can be put in operation. Without its aid, opinions and principles, however obviously sound, fail to leaven the minds of the masses, or even, indeed, to reach them at all. It is therefore of the utmost importance that those who are engaged in the work of combating error and establishing truth should be in possession of this powerful engine. We observe with much pleasure that an effort is being made to strengthen the hands of the Waldensians, by supplying them with this effective means of diffusing their wholesome doctrines more widely and effectually than they can at present. The Abbate Meille, one of the Waldensian pastors, has gone to Turin to solicit the necessary permission from the Government, and we trust that his application will be successful. Should it be so, the Waldensians will be in possession of a printing-press, which will be in France at the disposal of the Scriptures) not the strangers; but in going to America you may obtain the right of citizenship, which has been given to you in Edinburgh, or make some other arrangements useful to you."

Such has been the advice of some of my best friends. It is true that, according to the customs and the law of the continent, I have made, by the blessing of God, to the American reading people, a gift, perhaps of some worth, but I am bound to have among my debtors reprimanded and even temporarily with a great, rich and generous nation. It is true that just at this moment the General Government is about (for the embellishment of the country) to expel me from the house, the villa where I was born, if I do not pay a large sum which I have not, (nearly $60,000) but I may rather comfort myself with the hope that we have a permanent house in heaven.

There are at every time difficulties in the way of entering the College of Divinity where I am Professor and President, but it is far more difficult this year, when my colleague, Dr Gaussen, is suffering from a severe accident, and is obliged to interrupt his Lectures.

I have still some distant hope that God may open to me, another year, the way to America; but if I am not able to see your country, I shall comfort myself with the humble assurance of having, by the grace of God, from the city of Calvin, done some good to your Christian nation. I may not find in America the just, the lawful reward which I have found in other countries; in France and Great Britain, but I know that some people have been converted and saved among you, by the reading of my history. Likewise the value of a single soul, which is more precious than the whole world, and I give thanks to you God that he has given to me that celestial reward.

Allow me, dear and honoured brethren, to ask the blessing of God on you and on your churches. May the sublime doctrines of Scripture have always in America a bold profession. May a sound and living faith in the atoning death and the glorious presence of Christ our Lord, be always the golden pillar on which your Church and your nation rests. Yours in Jesus,

Signed, Merle D'Aubigne.

P.S.—I write to you in haste, during a tour in Switzerland, but with a full decision concerning your amiable and honourable petition.

FOREIGN ITEMS.

Military Resources of the Pope.—The real force of the Papal army is now no more than 8000 men, viz., 7400 infantry and 600 cavalry, exclusive of two companies of artillery with 12 pieces of cannon. The Papal fleet consists of a 12 gun brig, which is to be sold, and two small steamers, that only put out by day.

Internal Improvement in Finland.—A letter from Wiborg, Finland, of the 29th ult., says:—"One of the most colossal enterprises ever undertaken in Finland, the construction of a canal from Saima to Wiborg, has just been terminated, after twelve years uninterrupted labour, though sixteen had been considered necessary. This immense canal, which has numerous branches, places the interior of Finland, where there are scarcely any roads, in direct communication with the Gulf of Bothnia. The length of it, including the branches, is equal to a third of the total length of Finland.

Operations in Sebastopol.—A letter from Sebastopol, in the *Abeille du Nord*, states that the Russian government is using the greatest activity in repairing the damage caused during the siege. The steam frigate Chersonesus and the transports Reni, Laba, and Prouth have been raised. The last named had been sent to Nicolaieff. In the bay of Karabelnaia the warehouses being converted into barracks, and carpenters, masons, and other workmen are arriving there, sent by the government to take part in the works to be executed.

A Novel Locomotive.—An Italian journal states that a carpenter has discovered a new method of constructing a locomotive engine, which may be set in motion without the aid of steam, human labour, or fuel. Its daily cost is limited to the value of the grease required to diminish friction, and its use is free from any danger whatever. The inventor, Giochino Papa, living at Brescia, proposes to dispose of his secret. The engine will cost 20,000 francs, if of 100 horse power, and 10,000 francs for every additional 100 horse power.

Religious Liberty in France.—Louis Napoleon has positively and peremptorily ordered the prefects of France to allow to all the Protestants in their district the free and undisturbed exercise of their religion, desiring that he may hear of no more persecution of the Protestants, and that they may never again be disturbed in their worship.

The Peace of Europe.—The Liverpool *Journal* of a late date, says:—The late war does not appear to have given very general satisfaction; it was too brief for England, too long for France, too humiliating for Russia, and too revolutionary for Turkey. We would have liked another tussle, and would not be greatly displeased to have another turn with the Muscovite; the Muscovite himself is eager to tell the world that he is still full of fight, and refuses to abate one jot of his pretensions to assist in regulating the affairs of Europe. The Porte denies that the Allies did him any real service, and laments that the intercourse with the Infidel disturbed the guarantee given by Heaven in favour of the perpetuity of the true believer. The reforms are delusions, and the pretensions of the Principalities to union and independence an outrage on the hereditary rights of the Sultan. The "man of destiny," in the shadow of the Pyrenees, [illegible] Europe is [illegible] Napoleon [illegible] Europe [illegible] Napoleon [illegible] Europe [illegible] Napoleon [illegible] Europe

The Source of the Nile.

The expedition to discover the sources of the Nile which the viceroy of Egypt has initiated, has started. The Count d'Escayrac de l'Anture, to whom the command has been entrusted, after having obtained, on the 20th of last July, the Viceroy's approbation of the plan, came to Europe to procure the necessary adjuncts for the execution of his enterprise. Authorized to select twelve assistants, he sought in Austria officers of topographical celebrity, in Prussia a well-informed engineer, in France naturalists, in England nautical assistance, and America has furnished him with an excellent photographer, so necessary on such an exploration. He has selected in London, Paris, Berlin, and Vienna the necessary instruments for observations of the greatest variety. Magnetic observations will not be neglected. The infusoria invisible to the eye will be studied according to the custom of the most perfect naturalists; geography will rest on astronomical observations; ethnography, so full of interest in that part of the world, will be the object of the constant attention and particular efforts of men whose knowledge has been already proved. Photography will lend to science the most valuable assistance; it will thus bring before the eyes of learned men a new world, and the people of Europe will see all that the expedition has encountered of the interesting and remarkable. This expedition, which has for its aim the discovery of portions of Africa where the foot of the white man has never trod, promises to make us better acquainted with these unknown countries than we are even with some parts of Europe. The expenses of the expedition will be considerable, as the Viceroy has provided it with every thing that can forward its success; and a sufficient escort will protect these missionaries of civilisation during their perilous expedition. Numerous boats, with steamers, will transport them up the Nile, as far as the last point where this river is navigable. The expedition has every thing in its favour, in the great experience of its commander, and the generous ardour of those who take part in it. The Count d'Escayrac does not deceive himself as to the difficulties which attend him, but whatever obstacles he may encounter he is prepared to meet and to conquer. Thus the problem of the sources of the Nile is near its solution, and the interior of Africa will probably be opened to science, at the same time that the Red Sea, through the Isthmus of Suez, may possibly be opened to the commerce of all people.

How to Prosper in Business.

In the first place, make up your mind to accomplish whatever you undertake; decide upon some particular employment, and persevere in it. All difficulties are overcome by diligence and assiduity. Be not afraid to work with your own hands, and diligently too. "A cat in gloves catches no mice." "He who remains in the mill grinds, not he who goes and comes." Attend to your business; never trust to another. "A pot that belongs to many is ill stirred and worse boiled." Be frugal. "That which will not make a pot will make a pot lid." "Save the pence and the pounds will take care of themselves." Be abstemious. "Who dainties love shall beggars prove." Rise early. "The sleeping fox catches no poultry." "Plough deep while sluggards sleep, and you will have corn to sell and keep." Treat every man with respect and civility. "Every thing is gained and nothing lost by courtesy." Good manners insure success. Never anticipate wealth from any other source than labour: especially never place dependence upon becoming a possessor of an inheritance. "He who waits for dead men's shoes may have to go for a long time barefoot." "He who runs after a shadow has a wearisome race." Above all things, never despair. "God is where He was." He helps those who truly trust in Him.

The Presbyterian Almanac.

There's a moment when the sunlight
Gilds the mountain's misty brow,
And the valley, dim and dreamy,
Is half shadow, half light now.
Every thing is calm around us,
Every sound is hushed and still;
Not the whisper of the breezes,
Not the murmur of the rill.

And those shadows, gloomy shadows,
Like dim phantoms on the ground,
Stretched their dreamy length forever
On a dewy covered mound.
And I loved her, yes, I loved her,
But the angels love her too,
So, she's sleeping in the valley,
'Neath the sky so bright and blue.

And no wish of pallid marble,
Rears its white and ghastly head,
Telling wanderers in the valley,
Of the actions of the dead.
But a lily to her touchstone,
And a dew-drop, pure and bright,
Is the epitaph an angel wrote
In the stillness of the night.

And I'm mournful, very mournful,
For my soul doth ever crave
For the father of the shadows
From that little woodland grave.
For the memory of the loved one,
From my soul will never part;
And those shadows in the valley,
Dim the sunshine of my heart.

Grace's Lady's Book for November, as usual, takes time by the forelock, and comes out in advance of its date. The ladies will find the usual quota of fashions, patterns, and light reading.

Never Jest with Scripture.

It is of great importance that we should resist the temptation, frequently so strong, of annexing a familiar, facetious, or irreverent idea to a scriptural expression, a Scripture text, or a Scripture name. Nor should we hold ourselves guiltless, though we may have been misled by mere negligence or want of reflection. Every person of good taste will avoid reading a parody or a travestie of a beautiful poem, because the recollection of the degraded likeness will always obtrude itself upon our memories when we wish to derive pleasure from the contemplation of the elegance of the original. But how much more urgent is the duty by which we are bound to keep the pages of the Bible clear of any impression tending to diminish the blessing of habitual respect and reverence toward our Maker's law.—*Palgrave.*

Voyage from Chicago to Liverpool.

The European *Times* of the 27th ult. notices a successful commercial experiment of much importance, and of a rather remarkable description. This is no less than the voyage of the schooner Dean Richmond from Chicago, Illinois, direct to Liverpool, England, with a cargo of four hundred tons of grain. The Richmond is described as a rakish schooner of 380 tons register, drawing nine and a half feet of water. A direct voyage like this, which saves transhipment at Buffalo or New York, must, it is clear, pour into England the produce of the North-western States of the Union by way of the St. Lawrence, at a price which cannot fail to add to the trade and wealth of both countries. The Richmond made the passage in sixty days, which included 2500 miles of inland waters; but she was detained twelve days in the St. Lawrence, and that delay is not likely to occur again. The voyage opens a new era in the grain trade, as well as in ship navigation. Chicago, that wonderful port of the Lakes, will receive a new impetus upon the road to metropolitan greatness.

A Gambler.

Among the innumerable anecdotes related of the ruin of persons at play, there is one worth relating which refers to a Mr. Porter, a gentleman who, in the reign of Queen Ann, possessed one of the best estates in the county of Northumberland, the whole of which he lost in twelve months.

According to the story told of this madman, for we can call him nothing else—when he had just completed the loss of his last acre at a gambling house in London, and was proceeding down the stairs to throw himself into a carriage to convey him home to his house in town, he resolved upon having one more throw, to try to retrieve his losses, and immediately returned to the room where the play was going on. Nerved for the worst that might happen, he insisted that the person he had been playing with should give him one more chance of recovery or fight with him. His proposition was this, that his carriage and horses, the trinkets and loose money in his pockets, his town house, plate and furniture, in short, all he had left in the world—should be valued in a lump at a certain sum, and be thrown in a single cast. No persuasion could prevail on him to depart from his purpose. He threw and lost, then conducting the winner to the door, he told the coachman there was his master, and marched forth into the dark and dismal streets without house or home, or any one creditable means.

Thus beggared, he retired to an obscure lodging in a cheap part of the town, subsisting partly on charity, sometimes acting as marker at a billiard table, and occasionally staring him in the face, exposed to the

Pocket Deep.

Yes—my, dear young religionist go pocket-deep? Were you converted only in the upper story—the old man only *stupefied*—or was he killed dead? Does your religion reach only down about that "unruly" member, to thus cut your head off, and soul and body would both be damned; or were you converted right down through, from head to foot, "soul, body, and spirit," pocket, pocket-book and all? Not merely the *uppers*, three-ply pieces, and sixth "fourpenny," but those *dollars* and *eagles*, and V's and X's? Say, friend, when God converted you, did the convert house, barn, cellar, corn-cribb, potato-bin, meal-bags and all? You have been praying for a "deeper work of grace"—how deep will you have it? *pocket-deep?* You have desired to "feel more deeply"—how deep? pocket-deep, or do you only want to feel skin deep? You don't feel, as you wish to; well, perhaps you never will till you *feel in your pocket* more.

Just think about these matters, will you? You feel for your brother; well, just feel in your *pocket*. You feel for the poor; well, feel in your *pocket*. You feel for "the cause;" well, feel in your *pocket*. You feel for poor preachers; well, feel in your *pocket*. And if you *feel there* you will make others *feel*, and feel very thankful too, that God has some servants whose religion is *pocket-deep*.

"O, I don't believe in talking so much about pecuniary matters?" you don't, eh? Ah, well, I guess your religion is not quite pocket-deep yet. Try again—get a little nearer Him who "was rich" and "became poor" for you! You feel rather pleased when God's Blessings come rolling into *your* purse and dwelling—that's all right, but the Lord Jesus said, "It is *more blessed to give* than to *receive*." Now, don't shrug your shoulders so, I'm not going to beg a sixpence from you; don't be alarmed, I wouldn't ask you to give me a dollar for all the money you have in the world. Don't fret; all I want to know is whether your religion is *pocket-deep* or not. Just think of it a little. I don't ask whether you would scatter every thing to the four winds if you knew the Lord was coming so that you *couldn't use it*; but whether you are as ready to open the "bag" *now* when it can be of use, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do much hurt, as has often been the case in time past.

In a word, is your religion *pocket-deep*, or is it only *skin-deep*?—*Cross and Crown.*

Time for Marriage.

At twenty-four an unmarried woman is in the May-time of her existence. At that age her chance of marrying well is better than it was at any previous period—because her judgment is more able to exercise a beneficial control over her imagination.

The Tomb of Pizarro.

In the crypt under the high altar are deposited the remains of the celebrated Pizarro, who was assassinated in the Palace hard by. A small piece of silver, which I dropped into the hand of the attending sacristan, procured me admission into the crypt. Descending a few steps, I entered a small place, some twenty feet long, quite light and whitewashed, and which smelt and looked so much like a comfortable wine-cellar that I caught myself more than once looking round for the bins and bottles. The first object I saw was a large square tomb, surmounted by the erect figure of an abbot, and close by, in a narrow opening in the wall, I noticed what appeared to me to be a collection of dusty rags, but a closer inspection proved that this was all that remained of the renowned conqueror of Peru. He has still on him the clothes and shoes which he wore at the time of his assassination. Of course his body is nothing but a skeleton covered with dry flesh and skin, so that no features are discernible. The body is covered with the remains of what was white linen, swathed round him, but the dust of centuries has collected on it, and turned it to a light brown colour, and it almost pulverises when touched. The body is placed on a narrow piece of plank, in a sloping position, and has been placed in this hole merely to put it out of the way. The folks in Lima do not think any thing of the remains of poor Pizarro; and I dare say that a little money, judiciously invested, would procure for any curiosity-hunter the whole of his remains.—*A Ramble from Sydney to Southampton.*

FARM AND GARDEN.

How to Get Fruit Trees to Your Liking.—In the fall, October or November, take a branch of an apple or pear tree, such as suits your taste; take off down to the third year's growth, cut it smooth and rub it on a red-hot iron so as to scorch and shut the pores of the wood thoroughly; then bury in the ground all but the last year's growth. If placed in good ground and well taken care of, you will have fruit in five or six years. I have sometimes dipped the lower end in melted rosin, but think burning preferable. I have a tree near my door that is nine feet high and well proportioned that I took from a graft four years ago; to this rosin was applied, and whatever sprouts sprung up the next summer were bent down and became roots. We can get fruit considerably quicker this way than from seeds, and we know what we have growing, and when grown the whole tree is of the same kind, and whatever sprouts come from the roots in after years can be transplanted without grafting. In case of drought the first year, they should be watered.—*J. Beckwith in the New England Farmer.*

Effects of Drainage.—All the rain that falls upon our fields must be carried away either by *natural* or *artificial* drainage, or, having thoroughly saturated the soil on which it falls, be left upon the surface to be carried off by evaporation. Now, every gallon of water thus carried off by evaporation, requires as much heat as would raise five and a half gallons from the freezing to the boiling point! Without going to extreme cases, the great effects of the heat thus lost upon vegetation, cannot fail to be striking, and I have frequently found the soil of a field well drained, higher in temperature from 10° to 15° than that of another field which had not been drained, though in every other respect the soils were similar. I have observed the effects of this on the growing crops, and I have seen not only a much inferior crop on the undrained field, but that crop harvested fully three weeks after the other, and, owing to this circumstance and the setting in of unsettled weather, I have seen that crop deteriorated fully ten per cent. in value.—*Journal of Royal Agricultural Society.*

Agricultural Discovery.—A Paris letter-writer states that a scientific gentleman discovered two years ago embedded with some embalmed bodies, a species of wheat not then in existence. In the time of the early Gallic kings, a certain quantity of wheat was placed in the coffins of embalmed bodies. Some of it was sown, and it yielded from sixteen to twenty stalks to a grain, while there was on an average twenty more grains in the head than in the ordinary wheat. A considerable quantity of this ancient wheat was sown on the Government farm last fall. Great reports are received of its productiveness. The ordinary wheat of France is believed to be only a degeneration of this ancient grain, detected by cultivation of reproduction. This Missionary takes Pharaoh back fourteen centuries for bread wheat, and it is supposed will yet have the possession of one-eight more spiritual wealth than she possessed before this discovery.

Cure for Boils.—Mr. Joseph D. Beach, of Sharon, Connecticut, writes the *Homestead*, that "for boils I have but one remedy, which I have occasionally tried, sometimes on my own, sometimes on my neighbours' horses, always with success.

"To cure *Boils* put half a pint of molasses into a common junk bottle, then milk from the cow till it is full, shake well together, and give the mixture to the horse; then take two ounces of pulverized alum, put in the same bottle and fill with milk-warm water and give it to the horse in twenty minutes after the first dose. I have never known it to fail of a cure, either for bots or any other complaint mistaken for bots."

Trapping House Ants.—Take a large sponge and wash it well, and after it is dry lay it near any spot frequented by the ants, and sprinkle fine white sugar over it. In a short time the meshes will be nearly filled with the minute insects, which can then be destroyed by dipping the sponge in hot water, and after washing and drying, it may be replaced again. Thousands are often destroyed at a time, and by repeating the process the locality will soon be freed from them.

Garget Root.—Garget, in cows, is a disease of the udder, arising from inflammation of the lymphatic glands, which may be known by the bags becoming hard in spots, and yielding bloody milk. A dose of garget root, of the size of a man's thumb, given in a potato, or cut up and mixed with meal, is the best thing for this disease. When this is not at hand, a dose or two of saltpetre will often remove the trouble. Meanwhile, the milk should be gently removed twice or three times per day.

Garget root is common, and grows spontaneously in a great many places. It is an herbaceous plant or bush, the root of which is perennial, but the top is annual. It has racemes of black or dark red berries, that yield an indelible stain when expressed. Almost every farmer has a little of it growing somewhere on his premises for his cows.

Hogs as well as cows are subject to the garget. This may be known by their hanging down their heads and carrying them on one side, moist eyes, staggering, and loss of appetite. Hogs thus diseased should have a dose of sulphur, and warm, stimulating cordial drinks. Sometimes they should be bled.—*Drew's Rural.*

To Destroy Caterpillars.—A farmer in Massachusetts says that he has found the use of molasses very effectual in destroying caterpillars; that when they are in the nest he has smeared it over with molasses, and that none have ever escaped from it; that they cannot travel over a limb where the molasses has touched, and that it does not in any way injure the tree; and that upon the whole he likes it better than lighted torches, gunpowder, soap-suds, whale oil soap, or even the thumb and finger! A cheap and easy remedy.

CHILDREN'S COLUMN.

A PRAYER FOR GUIDANCE.

Father of all, be thou my guide,
My Saviour, and my friend;
Thou hast sustained me through the past,
Be with me to the end.
Keep all my thoughts, and all my words,
From sin and folly free;
And whilst I live, O! let me live,
Entirely, Lord, to Thee.

Give me Thy Spirit, and Thy grace,
Give me Thy perfect love,
And let me ever bind my thoughts
To Thee, and things above.
Give me Thy strength, Eternal King.
With joy life's race to run,
And let me say in all things, Lord,
"Thy will, not mine, be done."

TELLING MOTHER.

A cluster of young girls stood about the door of the school-room one afternoon, engaged in close conversation, when a little girl joined them, and asked what they were doing. "I am telling the girls a *secret*, Kate, and we will let you know, if you will promise not to tell any one as long as you live," was the reply.

"I won't tell any one but my mother," replied Kate. "I tell her every thing, for she is my best friend."

"No, not even your mother, no one in the world."

"Well, then I can't hear it; for *what I can't tell my mother, is not fit for me to know.*" After speaking these words, Kate walked away slowly, and perhaps sadly, yet with a quiet conscience, while her companions went on with their secret conversation.

I am sure that if Kate continued to act on that principle, she became a virtuous, useful woman. No child of a pious mother will be likely to take a sinful course, if Kate's reply is taken for a rule of conduct.

As soon as a boy listens to conversation at school, or on the play-ground, which he would fear or blush to repeat to his mother, he is in the way of temptation, and no one can tell where he will stop. Many a man dying in disgrace, in prison, or on the scaffold, has looked back with bitter remorse to the time when first a sinful companion gained his ear, and came between him and a pious mother. Boys and girls, if you would lead a Christian life, and die a Christian death, make Kate's reply your rule: "*What I cannot tell my mother, is not fit for me to know.*" for a pious mother is your *best friend.*

If you have no mother, do as the disciples did, go and tell Jesus. He loves you better than the most tender parent.

Plainfield Academy—*Near Carlisle, Pennsylvania.*—The Twenty-first Session commences November 3d. The number is strictly limited to twenty-five lads, who enjoy the comforts of home, with every facility for mental, moral, and physical improvement. Circulars at the office of the Presbyterian. The Principal will be at the Merchants' Hotel, Fourth street below Arch, Philadelphia, October 20—23, or address

R. K. BURNS,
Plainfield, Cumberland county, Pennsylvania.
sep 27—6t

The United States Life Insurance, Annuity, and Trust Company.—Charter Perpetual.—Company's Building, *Office south-east corner Third and Chestnut streets.*—Capital, ascertained value of Premiums and Assets, January 1st, 1855, $1,240,628.06.—The eminent success which has resulted to this Company arises chiefly from its distinctive and simple plan of operation, combining stability with security, perpetuity and availability. Annual Dividends convertible in cash, or appropriated to the payment of premiums. Premium payments quarterly, &c., see Prospectus.

In the Saving Fund Department, Money is received daily. Also, Monday Evenings on deposit, in large or small sums, on which interest is allowed of five per cent. This is the oldest five per cent. interest paying Company in the City and State. Money paid back without notice, as usual.

DIRECTORS.

Stephen R. Crawford,	William M. Godwin,
Lawrence Johnson,	George McHenry,
Ambrose W. Thompson,	James Devereux,
Benjamin W. Tingley,	Gustavus English,
Paul B. Goddard, M.D.	John Ely.

Stephen R. Crawford, *President.*
Lawrence Johnson, *Vice-President.*
Peirce Pass, *Secty and Treasurer.*

MEDICAL EXAMINERS.

Paul B. Goddard, M.D., Alexander C. Hest, M.D.

☞ In attendance at the Office of the Company, daily from 11 o'clock, A. M., to 3 o'clock, P. M.
oct 25—1y

Bells! Bells! Bells!—At the Troy Bell Foundry.—Jones & Hitchcock, Proprietors, manufacture and keep constantly on hand Bells for Churches, Factories, Steamboats, School-houses, Plantations, Locomotives, and Fire Alarms, varying in size from 30 to 3000 pounds, keyed on every variety of letter in the musical scale, which are cast in *Patent Moulds*: Chimings, and hung with "*Hitchcock's*" *Patent Rotary Yoke*. Frames, Wheels, Tolling Hammers, Wrenches, and Springs attached to clapper, complete in every part. Warrantee given for durability and tone, not to be surpassed. Parties wishing to purchase, would find it to their interest to call and examine, or address as at Troy, Rensselaer county, New York, before purchasing.
jan 19—1y

A valuable companion of the Bible, the Bible Text Book; or Concordance to the Holy Scriptures. By Samuel Bagster. With a Coloured Map of the Known World at the Christian Era. 12mo. $1.25.

This work, intended to aid the student in the study of the Scriptures, and is written with the view of rendering it easy for all persons to become familiar with the contents of the Sacred Volume. It will furnish, effectually fill an exceedingly interesting desideratum, for the inquiring and intelligent reader, who is anxious to become acquainted with the Bible, but does not possess the time, or the critical knowledge of the original languages, necessary for the study of the Scriptures in the usual way. It will be found an invaluable companion to the Bible, and will assist in the acquisition of that knowledge which is necessary to the understanding of the Sacred Volume. It will be found to contain a complete Concordance, or Verbal Index to the Bible, in which every word is placed in alphabetical order, and under each word will be found a reference to every passage in which it occurs, with the exception of the words "and," "the," "of," "to," "in," "that," "it," "for," "I," "his," "he," "but," "as," "is," "with," "was," "unto," "be," "not," "by," "all," "which," "have," "or," "from," "this," "thy," "my," "shall," "are," "we," "their," "were," "her," "him," "me," "she," "them," "an," "had," "then," "no," "when," "there," "will," "would," "if," "so," "out," "up," "what," "one," "may," "these," "did," "go," "make," "like," "upon," "see," "know," "take," "come," "us," "am," "were," "hath," "our